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MINUTES

OF THE

CATAWBA RIVER

BAPTIST ASSOCIATION.

CONVENED

At the Meeting House,

HEAD OF THE YADKIN

Friday, November 16, 1827.

MINUTES, &c.

1. An introductory sermon was delivered by Elder *Alfred Webb*, from Paul to the Romans, 1st chap. 15th ver. For I am not ashamed of the Gospel of Christ, for it is the power of *God* unto salvation to every one that believeth, to the Jew first, and also to the Greek.

2. Received letters from fourteen Churches, and enrolled their delegates names.

3. Proceeded to choose Elder *Reuben Coffey* Moderator, and *Alfred Webb* Clerk. After prayer by Elder *William Richards*, adjourned until tomorrow 10 o'clock A. M.

4. Saturday. After prayer by the Moderat proceeded to read the system, and *Abstrac Principles*, which was prepared by a convent held on Friday the 13th of last April, for the p pose of making arrangements for the forma

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of this body. And was unanimously adopted, and the association was formed in order.

5. On motion, appointed *Isaac Sherrel*, and *William Toney*, a committee to receive the contributions of the Churches, to defray the expenses of printing the minutes of the Association.

6. Agreed to open a correspondence, with the following sister Associations, (to wit.) the French Broad, and the Mountain District.

7. Appointed Elder R. Coffey, to write to the French Broad, himself messenger. Elder A. Webb, to write to the Mountain District, and himself messenger.

8. Agreed that our next annual meeting shall commence on Friday before the first Lord's day, in October next, at Bills' Creek Meeting House.

9. Agreed that this body be designated by the name of the Catawba Association.

10. Appointed R. Coffey, to write the circular letter for next year, and choose his subject.

11. Appointed R. Coffey to preach an introductory sermon, and in case of failure, William Richards, be prepared.

12. Appointed the Clerk to superintend the printing; and distribution of three hundred copies of these minutes.

13. Agreed, that there be an union meeting to commence on Friday before the first Sunday in February, at Union Meeting House in Burke County.

14. Agreed, to enter into the following resolutions:

1. *Resolved*, That we advise the Churches to meet on Christmas day for religious worship, and ere they have no Preacher, to hold prayer ing.

Resolved, That we advise the Churches to rve the 4th of July for religious worship.

Resolved, That we advise the Churches to

withhold their suffrages from any, and every *Candidate* that condescends to stoop to the degrading practice, of going from place to place, treating with ardent spirits, for the purpose of gaining votes.

4. *Resolved*, That we advise the Churches to set apart the first Thursday of August next, as a day of *humiliation*, *fasting*, and *prayer*, for the interposition of the Holy Spirit, in stilling the party rage, that appears to abound respecting the *Presidential* question.

5. *Resolved*, That we invite all religious orders, and friends to religion to unite with us, either personally, or in their respective societies in the above resolutions.

6. *Resolved*, That we request the Church, and vicinity of the Yadkin Meeting House, to accept an expression of our cordial thanks for their very kind, and hospitable entertainment of this Body during the present Session.

Appointed the following brethren, to preach on to morrow (to wit.) Smith Forguson, A. Webb, and Wm. Richards; After prayer by the Moderator, adjourned to the time and place above mentioned.

Sunday, the word was preached to a very attentive Congregation, and from the great appearance of tenderness among the people, we hope it will prove a blessing to them.

REUBEN COFFEY, *Moderator*,
ALFRED WEBB, *Clerk*.

SYSTEM

OF THE

Catawba River Baptist Association.

As the communion of saints, so the communion of churches is a desirable blessing; to obtain and promote which, ought to be the study and endeavours of all the people of God. Although churches formed on the gospel plan, are indepen-

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dent of each other with regard to power, yet not so strictly speaking with regard to communion.—For as saints in general have an indispensable right to share in each other's gifts and graces, so have churches in this joint capacity. It is a general rule "*to do good and communicate, forget not,*" Heb, xiii. 16. which is applicable in a particular manner to churches as such. In order more amply to obtain this blessing of communion, there ought to be a coalizing, or uniting of several churches into one body, so far as their local situation and other circumstances will admit. But as it is impracticable for all the individual members, thus to associate and coalize together; the churches should each respectively, choose and delegate some of the most able, pious and judicious from among themselves, and particularly their ministers, to convene at such times and places as may be thought most conducive to the great end proposed, to act as their representatives in the general assembly. Their expenses ought to be defrayed by the churches who send them.

These delegates, at their first meeting, are in a formal manner, to enter into covenant with each other, as the representatives of the churches, for the promoting Christ's cause in general; and the interest of the churches they represent in particular. They should then form their plan of operations, and fix on the most proper place and time for meeting in future.

Although such a conjunction of churches is not expressly commanded in scripture, yet it receives sufficient countenance and authority from the light of nature, and the general laws of society; but more especially from a precedent established by the Apostolical authority; recorded Acts xv. chap.

An association thus formed is a reputable body, as it represents, not a city, country or nation, but the Churches of Jesus Christ. It is by no

means to be deemed a superior judicature, vested with coercive power or authority over churches. It presumes not to impose its sentiments on its constituents, under pain of excommunication Nor doth it anathematize those who do not implicitly submit to its determination, which would be nothing less than spiritual tyranny; and better comport with the arbitrary spirit of Popish councils, than with that meekness which distinguishes the true disciples and humble followers of the lowly, yet adored JESUS. The apostles, elders and brethren who composed the first christian councils, presumed not to impose their conclusions on the church in such a lordly manner, but preferred their determinations with this modest prologue. It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than those necessary things. Acts xv. 28. The Baptist Association arrogates no higher title than that of an *advisory council;* consistent with which epithet, it ought ever to act when it acts at all, without intruding on the rights of independent congregational churches, or usurping authority over them, Mat. xxiii. 10. 12. Nevertheless the association hath a natural and unalienable right to judge for itself, what churches shall be admitted into confederacy with it, and to withdraw from all acts of communion and fellowship with any church so admitted, provided such church, obstinately persists in holding corrupt principles, or indulging vicious practices, notwithstanding all proper endeavours have been used to reclaim it. Eph. v. 7. Rev. xviii. 4. An association when transacting business should proceed in the following manner:

1st. Always begin and end each session with prayer. (2.) Admit none as messengers, but such as come recommended by letters, well authenticated from the churches to which they belong, or from whence they came. (3.) When a church

petitions by letter for admission, if approved of, the moderator is to inform the messengers that their request is granted and desire them to take seats. (4.) All who have any thing to offer, are to rise and address the moderator. (5.) While one is speaking the rest are to be silent, yet all have an equal right to speak in turn. (6.) No partiality or respect of persons is to be shewn.—(7.) Every matter should be canvassed with gravity, modesty, and a sincere aim after truth. (8.) When all are not agreed, the matter may be put to a vote, and a majority determine. (9.) All queries regularly sent by the churches, should be answered if expedient (10.) Any matter proposed relative to the general good of the churches, should be seriously attended to. (11.) Every transaction should be conformable to the revealed will of God. (12.) A circular letter should be wrote and sent to all the churches in confederation, containing such instruction, information, and advice, as may be thought most suitable, and with which should be sent the transactions of the association.

The benefits arising from an association and communion of churches are many; general it tends to the maintaining of the truth, order and discipline of the gospel. (1.) By it the churches may have such doubts as arise among them cleared, which will prevent disputes. xv. 28, 29. (2.) They will be furnished with salutary council, Prov. xi. 14. (3.) The churches will be more closely united in promoting the cause and interest of christ. (4.) A member who is aggrieved through partiality, or any other wrongs received from the church, may have an opportunity of applying for direction. (5.) A godly & sound ministry will be encouraged, while a ministry that is unsound and ungodly, will be discountenanced. (6.) There will be a reciprocal communication of their gifts. Phil. iv. 15. (7.) Ministers may alternately be sent out to preach the gospel to them who

are destitute. Gal. ii. 9. (8.) A large party may draw off from the church by means of an intruding minister, or otherwise, and the aggrieved may have no way of obtaining redress, but from the association. (9.) A church may become heretical, with which its godly members can no longer communicate; yet cannot obtain any relief but by the association. (10.) Contentions may arise between sister churches which the association is most likely to remove. (11.) The churches may have candidates for the ministry properly tried by the association. These and other advantages arising from an association, must induce every godly church to desire union with such a body. But should any stand off, it would argue much self-sufficiency, and little or no desire after the unity of the Spirit, or mutual edification.

ABSTRACT OF PRINCIPLES.

1st. We, believe in one only true, and Living GOD, and that there are three persons in the GOD-HEAD, the father, the word and the Holy Ghost, and these three are One.

2. We, believe that the old and new Testaments are the word of GOD; and the only rule of faith, and practice.

3. We, believe in the impotency of man, to recover himself, from the fallen state, which he is in by his own ability.

4. We, believe that salvation is only by Grace, through faith, in our Lord Jesus Christ.

5. We, believe that baptism, and the Lord's supper, are ordinances instituted by Jesus Christ, and should be practiced by all true believers.

6. We, believe that the only true mode of baptism is by immersion, and that true believers, are the only subjects.

7. We, believe in the final perseverance of the saints in grace to Glory.

8. We, believe in the resurrection of the dead, and a general judgment.

9. We, believe that the happiness of the righteous will be *eternal*, and the punishment of the wicked will be *everlasting*.

STATE OF THE CHUCHES.

Ordained Ministers are in Capitals.
Licensed Preachers are in Italics.
Those marked thus * were not present.
Those marked thus † denotes Churches which have no Pastor.

		Mem.	$	Cts.
Head of Yadkin,	R. COFFEY, *Samuel Curtis, & William Coffey,*	39	1	50
Ebenezer,	ALFRED WEBB, *Pleason Fortune, & M. B. Melton*	45		25
Bill's Creek, †	ELI HAYNES, I. LEDSETTER.	56	1	25
New Bethony, †	W. RICHARDS, *John Baggett*	19	1	12½
Lower Creek, Silver Creek,	I. SHERRELS, *Jeremiah Clark, George Powel*	42	1	50
Head of Broad River,	JOSHUA HALL, *William Toney, Jo's. C Grason & B. Taylor.*	19	0	82½
Union,	*Alex'r. Western, A. Western jr.*	66	0	87½
King's Creek,	S. FARGUSON, B. BEACH, *Wm Bradley, John Carlton.*	00	0	75
Mountain Creek, †	*John Bradley Robert Rick.*	103	1	75
Big Spring,	* J. PADGET, W. WILKEY, *Wm. Price.*	54	1	00
Globe, †	*Jesse Moore, Smith Coffey & Wm. Penley.*	26	0	75
Bethel,		30	1	6¼
Mount Rhuhamy,		13	0	62½
Contributed by private individuals,				80
		512	15	6¼

† Two Churches have not sent their number.

Printed at the Pioneer Office, Yorkville S. C.

MINUTES

OF THE

TWELVTH ANNIVERSARY

OF THE

CATAWBA RIVER BAPTIST ASSOCIATION,

CONVENED AT

EBENEZER MEETING HOUSE,

Rutherford County, N. C.

October 12–15, 1838.

FRIDAY.

1. The introductory sermon was, agreeably to appointment, delivered by J. C. Grayson, on 2 Cor. 5, 20: "Now then we are embassadors for Christ," &c.

2. Prayer by the Moderator.

3. On motion, read, and received letters from 18 churches, enrolled the delegates names, and minuted the accounts transmitted.

4. On motion, proceeded to elect T. Carlton, Moderator, and J. C. Grayson, Clerk.

5. On motion, the Rules of Decorum were read.

6. On motion, opened a door for the reception of churches.

7. On motion, read and received corresponding letters and messengers, as follows, viz: From the French Broad, a letter by her messenger, Elder S. Morgan. From the Broad River, a letter and minutes by her messengers, Elders B. Dobbins, J. M. Webb, and J. Wilky.—From the Lewis' Fork, a letter and minutes by her messengers, Elder W. D. Holder, and brother R. Barnhill. From the Yadkin, a letter and minutes by her messenger, Elder W. Goforth. And from the Salem, (a new organized Association,) a letter by her messengers, Elder M. Rickman and brother J. W. Freeman, inviting a correspondence: which was cordially agreed to, and her messengers invited to a seat.

8. On motion, appointed the Moderator and Clerk, A. Abernathy, W. Richards and D. Dobbins, a Committee of Arrangements, to whom all papers shall be referred.

9. On motion, adjourned until to-morrow, 10 o'clock, A. M. Prayer by B. Dobbins.

SATURDAY.

Met according to adjournment. Prayer by J. M. Webb.

10. On motion, the Committee of Arrangements reported, and were discharged.

11. On motion, invited ministering brethren to a seat with us.

12. On motion, Bethlehem and Globe received letters of dismission to join other Associations.

13. On motion, agreed to re-organize the division of our Association into sections, as follows, viz: Rocky River, New Bethany, Oli-

vet, Macedonia, and Sharon, to form the 1st. Thessalonica, Union, Mount Gilead, and Big Spring, the 2d. Head 1st Broad, Ebenezer, Mountain Creek, Bill's Creek, and Bethel, the 3d. And Silver Creek, Smyrna, North Catawba, and Sardis, the 4th section.

14. On motion, appointed T. Craig, H. W. Patterson, R. P. Cloud, and W. Carrol, a committee to appoint Union Meetings, who reported as follows, and were discharged: 1st, at Olivet, to commence on Friday before the third Lord's-day in April, B. T. Kirby, A. Abernathy, W. Pruit, and W. Richards, to attend it. 2d, at Union, to commence on Friday before the fourth Lord's-day in May; T. Carlton, W. Richards, T. Craig, B. T. Kirby, and A. Abernathy, to attend. 3d, At Bill's Creek, to commence on Friday before the third Lord's-day in July; J. Crouder, J. C. Grayson, J. Pruit, and H. W. Patterson, to attend it. And 4th, at Sardis, to commence on Friday before the third Lord's-day in September; A. Abernathy, T. Carlton, R. P. Cloud, and T. Craig, to attend it.

15. On motion, appointed D. Moore and R. P. Cloud, a Committee of Finance, who reported as follows, and were discharged: Received in contributions from churches $15 05.

16. On motion, the delegates made up $8 50 arrearage for last year's minutes.

17. On motion, appointed T. Craig to write to the Broad River; T. Carlton, and B. T. Kirby, messengers. J. Clark to write to the Brier Creek; B. T. Kirby and T. Carlton, messengers. H. W. Patterson to write to the Yadkin; W. Richards and B. T. Kirby, messengers. J. Badget to write to the French Broad; H. W. Patterson and J. C. Grayson, messengers. J. Crouder to write to the Lewis Fork; A. Abernaty, T. Craig, and J. C. Grayson, messengers. And T. Carlton to write to the Salem; H. W. Patterson and W. Pruit, messengers.

18. On motion, the Circular prepared by T. Carlton, was read and received.

19. Agreed, that our next Association convene at Smyrna Meeting House, Burke county, N. C., 12 miles Northwest from Morganton, to commence on Friday before the 2d Lord's-day in October, 1839.

20. Appointed A. Abernathy to write the Circular Letter, and the subject to be "The *necessity* of taking the Scripture for our rule of faith and practice."

21. Appointed A. Abernathy to preach the introductory sermon, and H. W. Patterson his alternate.

22. Appointed S. Morgan, W. Goforth, J. M. Webb, and D. Dobbins, to preach on to-morrow. Divine service to commence at 10 o' clock, A. M.

23. On motion, adjourned until Monday, 10 o'clock, A. M. Prayer by W. D. Holder.

LORD'S DAY.

The Word was preached, by those appointed, to a large congregation, with zeal and animation. The services of the day were opened by S. Morgan, on 1 Kings, X. 6, 7. W. Goforth followed on Isaiah,

LX, 5. J. M. Webb, on 2 Cor. V, 1. And D. Dobbins, on Psalms XXVII; 4. And we hope it will be attended with a divine blessing.

MONDAY.

24. Met according to adjournment. Prayer by S. Morgan.

25. On motion, the corresponding letters were read and received.

26. *Resolved*, That brother John Badget, get 500 copies of these Minutes, together with the Circular, printed, and distribute them as usual.

27. *Resolved*, That the thanks of this Association be tendered to the citizens of this vicinity, for their hospitality in the accommodation of this body, during our present session.

28. On motion, adjourned until the time and place above named. Prayer by S. Morgan.

T. CARLTON, *Moderator.*

J. C. GRAYSON, *Clerk.*

CIRCULAR.

The Catawba River Baptist Association, to the Churches in union, GREETING:

BELOVED BRETHREN IN CHRIST:—In accordance with an appointment of last year, and in conformity to a custom nearly as ancient as Associations, we again address you in a circular; and have chosen for our subject, the first clause of the 25th verse of the 10th chapter of the Epistle of Paul to the Hebrews: "Not forsaking the assembling yourselves together, as the manner of some is."

In writing on this subject, we shall, in the first, show from whom the charge emanated, and to whom directed. Secondly, point out a few of the many things we are to assemble ourselves together for.—Thirdly, some of the advantages of doing so. Fourthly, disadvantages of neglecting it. Fifthly, advise, exhort or beseech those who neglect the assembling themselves together, (we assert, without fear of contradiction, the number is alarmingly large,) to arouse from their worldly and carnal slumbers, and awake to a zealous discharge of their duty in assembling themselves together.

First. All Scripture emanated from God. (See 2 Tim. 3 ch. 16 v., "All Scripture is given by inspiration of God," &c.) And was first addressed by that eminent Apostle Paul, to the Hebrews; and not to them only, but to all the followers of Christ to the remotest ages of the world. (See Psalms 102, 18 v.: also 1 Cor. 10, 11.) Then, dear brethren, understand our subject addressed to every christian that was, now is, or ever will be, and that address from the God of heaven.

Second. We are to assemble together to sing and to pray—to speak and to hear—to exhort one another to good works—to set in order the things that are wanting in our heavenly Father's house. "Ye are the

"light of the world. A city that is set on a hill cannot be hid. Nei-
"ther do men light a candle and put it under a bushel, but on a can-
"dlestick, and it giveth light to all in the house. Let your light so
"shine before men, that they may see your good works, and glorify your
"Father which is in heaven." Matt. 5 ch. 14, 15, 16 vs. "Then they that feared the Lord, spake often to one another: and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and thought on his name.—Malachi 3 ch. 16 v. This and the two following verses, bring us at once to speak of the advantages of assembling ourselves together, which was the third thing proposed in the outset. And here we would at once observe the assembling ourselves together, as in our subject mentioned, must mean our church meetings, &c. We think the texts already quoted are ample proofs of the same.

To enumerate all the advantages derived from the discharge of this duty, would swell our letter to a large volume. A few must suffice.—An unbelieving Thomas, by not attending a meeting, although desirous that his Lord and Master should have risen from the dead, was so far left in doubts and unbelief, as sorrowfully to say; "Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. John 20 ch. 25 v. Eight days after the disciples assemble themselves together. Poor, doubting Thomas is with them this time, and ere the close of the meeting, cries out, My Lord and my God!

Again, when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled the house where they were sitting, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2 ch. 1, 2, 4 vs. And before the close of that meeting, about three thousand were added to the church.

Once more: Herod apprehended Peter, and put him in prison; but prayer was made without ceasing, of the church, unto God for him. Now behold Peter in prison, bound with two chains, between two soldiers, asleep, and the keepers before the door. But mark well, many of the Apostles that night had assembled themselves together at the house of Mary, the mother of John, whose surname was Mark, praying. "My children pray, I hear their cries; go, ye shining angel, smite Peter on the side, and his chains shall fall off. The iron gate shall open of its own accord. Peter shall go out, and go to where they pray for him. I will pour them out a blessing so great, that when Rhoda first tells it, they can't believe; and when they see him, they shall be astonished."

"When Zion travails, she brings forth."

See the church that is awake to her duty: the members wait with longing desire for their next meeting; the day arrives—they pour out to the house of God—they delight to give to one another the preference—now they can sing with the spirit and understanding—they have all been thinking of the business of the church, and have clear views of

what ought to be done. The undershepherd or pastor is refreshed in the bowels of love: he sees around him a band of brethren, of praying brethren, all standing in their proper places—his mind lets go its grasp of earthly things, and now can cry, the sword of the Lord and Gideon—now the church looks

> "Fair as the moon, when in the skies
> Serene her throne she guides,
> And o'er the twinkling stars supreme
> In full-orb'd glories ride:
> Clear as the sun, when from the east
> Without a cloud he springs,
> And scatters boundless light and heat
> From his resplendant wings.
> Tremendous as a host that moves
> Majestically slow,
> With banners wide display'd, all arm'd,
> All ardent for the foe!

Now her beauty attracts the poor, lost sheep—now the under-shepherd points to the door, and the hungry prodigal enters in, and he and the whole spiritual family enjoy the feast of the fatted calf, and can sing, the "dead is alive and the lost is found." Now the dove that has found "no rest for the sole of her foot," by reason of the deluge of sin, returns to the arch with an olive leaf in her mouth, and is received in at the window, the avenue of light, what the church ought ever to be, and must be, if in a proper state. And how pleasing would it be to continue to write of the beauty of the church, and the advantages of the members thereof assembling themselves together. But the fourth thing proposed, viz. to show the disadvantages of not assembling ourselves together, will demand the painful part of this letter. One of the disadvantages has already been touched upon in the case of Thomas; but instances of this kind are very rare in the apostolic age: for this obvious reason, they were not of the number who drew back. 'Tis true, some went out from among them, because they were not of them, but went out that it might be made manifest they were not of them. Dear brethren, whenever you begin to feel a reluctance to attend your stated meeting, fear and tremble, lest you are about to turn to the weak and beggarly elements of the world, or that you will become lukewarm, or wound the feelings of some for whom Christ died, or lay a stumbling block on the way of some poor soul.

Not twelve months ago, a part of us had to attend, a meeting that had been appointed for near nine months. The road was rough, the sun shone hot, we lost our way, often looked at the sun, and feared we should make our brethren wait: pushed on our weary, perspiring and panting horses; ourselves nearly exhausted with thirst and fatigue; but remembering that the Church contained upwards of ninety members, a number of whom we were acquainted with, we bore up, hoping they were and had been praying for our coming, and that they and their Children were waiting for us, and that we should meet the Lord and a goodly number of them. Judge! O, judge our feelings

on arriving at the place and seeing a little group of only thirty-two persons, and not one-half of that forlorn number even professors of Christianity! Add to all, the day had been appointed as a church meeting, and some important business to transact! Had the cholera emptied the Church and crowded the grave yard? No, no, it was a busy time. Had the brethren been praying for the coming of God with these embassadors? Not many: For some of them had forgotten the meeting. Had they enjoyed the sweet communion of dove-like spirit? If they had, they were very selfish: for they came not to the house of God to tell the rest. Were they a city on a hill? or a candle on a candlestick? or rather were they not under a bushel? Our fathers children, if the preachers had been endowed with the strength of Sampson—the zeal of Daniel—the eloquence of Paul or Appollo, how could they preach under such circumstances. Although we so pointedly speak of one Church, we mourn to say we awfully fear this one is but too true a description of many. A Church meeting comes: One member expects a visitor, he must be excused; a second expects to make a little trade; a third needs a horse to do a little job, 'tis too far to walk; a fourth does not think he can be of much use, he need not go; a fifth is a little wounded at some brother, or displeased at some church act, he don't care to go; a sixth don't think very highly of the preacher and rather be at home; a seventh perhaps is really sick, or some of his family, and he the only one of the whole seven excusable. Thus endless little trifles may keep half the members from church meeting. None view the consequences: the pastor has perhaps through many difficulties left home, has 10, 15, 20 miles, sometimes more to come; but he must go. His spirits are sunk at only seeing a few brethren. He may try to raise his spirits;—poor man! he is but flesh and blood! Why should he ride 20 or more miles, and leave and neglect his family, to preach for a people who care not enough for his ministry to go two or three miles to hear him. Such neglect will, in a very short time, sink almost any man's spirits. He will turn elsewhere to seek a bride for his master's son, or settle down in dispair. Nor is this all; the professor who can be turned from the discharge of his duty for such trifles, as are too commonly offered, will not be long in leaving no trace of ever having been a member of the church, but his name on the church records. Nor do the evils stop here: when so many of the church members are absent, what few are there, are paralized.—They fear to act, lest they should displease those who are not present; and often we hear some complaining of the church for some act done in their absence.—Those condemn themselves: for why were they not present to aid in right and prevent wrong. But of all excuses for non-attendance at church meetings, that of being displeased at the church or some of its members, is the most glaring. If we have, or think we have cause of grief, go, and go at once, see our circular for 1837, read, and read prayerfully, then go act accordingly. We will now cease to write on this painful part of our subject. We have dealt faithfully & with much plainness. Wherefore? because we love you not? God knoweth.

We now come to write of the last thing proposed, (to wit.) Advise, exhort, or beseech you not to neglect the assembling yourselves together. Dear brethren, do you value your own peace? pray with and for your brethren. Let not your seat be found empty at your stated meetings, without some real, sufficient cause. Not a member of Christ's body, but is of use. Have you an unconverted husband or wife, father or mother, son or daughter, friend or neighbor—do pray remember that "actions always speak louder than words." If all around us saw us happy and smiling under a well grounded hope of redeeming love; could they view us each standing in his proper place, round about the camps, with ready mind and active will, watching with love and zeal to do our heavenly father's will.—

"Watch, 'tis our Lord's command,
"And while we speak he's near;
"Mark the first signal of his hand,
"And ready all appear."

Not of a servile mind, but moved by the love of Christ. Might it not have a more salutary effect on the minds of beholders, than many sermons or large volumes? Some of us remember a church, years past and gone, that had a serious evil to arise in it. Two parties were made, and there appeared but little hope, but that the church would be a house divided against itself. The time of trial atlength arrived; many beside the church were there; some, no doubt, pleased to think what havoc would be made among the flock. Among the rest was an old man whose secular business had brought him there; not to see church business transacted, nor to hear preaching—for he had no faith in either. The church was almost unanimously present. The contest was long and sharp. Near the close of the day, the question was put, and lo! the church rose on the same side! The old man was first seen to redden, then turn pale, then dropt his head, and his tears gushed out! He afterwards told the same church, that when they all rose as one man, on the same side, he was constrained, mentally to exclaim: The Lord is among this people, and I am a lost sinner! But blessed be that God who sends none empty away, he was enabled to act faith on Jesus, and after a few years of active usefulness in the church, he fell asleep in the arms of Jesus, and we humbly trust is now hymning the praises of God and the Lamb. To which happy state may God bring us all, we pray, for Jesus sake. AMEN.

T. CARLTON. *Moderator.*

J. C. GRAYSON, *Clerk.*

STATE OF THE CHURCHES.

CHURCHES.	Counties.	Post Offices.	by whom supplied	C. M.	DELEGATES' NAMES. Ministers names are in SMALL CAPITALS, unordained Preachers in *Italics*. A star * denotes absence, a dagger † denotes churches without a supply.	Baptized	Rec'd by letter	Restored	Dismissed	Excluded	Deceased	Total	Contributions
1 Ebenezer,	Rutherford,	Ebenezer,	J. Pruit,	1	Aaron Biggarstaff, Pleasant Fortune,	2		1	1			67	1 00
2 Bill's Creek,	do	Montford Cove,	H. W. Patterson,	3	Jona Ledbetter, Brazilla Ledbetter,	3	5	1	1			64	1 87½
3 New Bethany	Iredell,	Poplar Grove,	W. Richards.	1	WM. RICHARDS, J. Badget, H. E. Loller,							15	0 75
4 Silver Creek,	Burke,	Brindleton,	T. Craig,	1	John Hall, - - - - -	6	2					16	0 87½
5 H'd 1 Broad,	Rutherford,	Golden Valley,	J. C. Grayson,	4	J. C. GRAYSON, David Pruit, - -	1	2	1	2	1	1	30	0 50
6 Mount. Creek	do	Rutherfordton,	H. W. Patterson,	4	H W PATTERSON, *L F Cook*,* *John Rich** W Johnston, T Edwards, J Taylor,	3	3		5		1	81	1 00
7 Big Spring,	do	Duncan's Creek	J. M. Webb,	1	*J Crouder*, *EHolyfield** W L Price, J Forbes	1			1		1	17	0 50
8 Globe,	Burke,	Globe,	T. Craig,	4	Daniel Moore, - - - -			1	1		1	40	1 00
9 Bethel,	do	Military Grove,	J. C. Grayson,	2	Jn Morris, Wm Hogan, - - -	1	2		3	1	1	52	1 50
10 N. Catawba,	do	Copenhagen,	T. Craig,	2	T CRAIG, *W Bradshaw.** *J Bradshaw.**		2		1			41	0 50
11 Smyrna,	do	Linville,	T. Carlton,	1	T CARLTON, *J F McCall*,* W Carrol,	5	1		1	4		34	1 00
12 Sharon,	Lincoln,	Vesuvius,	B. T. Kirby,	4	No return,							22	
13 Thessalonica,	do	Lincolnton,	Jn. Pruit,	2	JEPHTA CLARK, Samuel Tucker,	3	1		2			29	1 00
14 Rocky River,	Mecklenburg,	Hickory Grove,	†		A letter							29	50
15 Bethlehem,	Burke,	Old Fort,	B. Bruce,	3	Peter Vest, - - - - -					1		23	70
16 Sardis,	do	Fairfield,	T. Craig,	3	Redick Freeman, - - - -		1		1			25	50
17 Olivet,	Lincoln,	Sherrill's Ford,	P. Phifer,	3	No return,							22	
18 Union,	do	Drowning creek	A. Abernathy,	4	ALEXANDER ABERNATHY, - -	2						22	0 47½
19 Mt. Gilead,	Burke,	Mulls,	R. P. Cloud,	3	R P CLOUD, JN PRUIT*, *Wm Pruit*,	5						40	9 50
20 Macedonia,	Lincoln,	Vesuvius,	B. T. Kirby,	1	B T KIRBY, W Bandy, M N Dellinger,	12	3					63	0 87½
					Total,	44	22	4	19	7	5	732	15 05

MINUTES

OF THE

THIRTEENTH ANNIVERSARY

OF THE

CATAWBA RIVER BAPTIST ASSOCIATION,

CONVENED AT

SMYRNA MEETING-HOUSE,

BURKE COUNTY, N. C.

OCTOBER 11—14, 1839.

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1. The introductory sermon was, agreeably to appointment, delivered by A. Abernathy, on Rom. i. 14: I am debtor both to the Greek and the Barbarian, both to the wise and to the unwise.

2. Prayer by the Moderator.

3. On motion, read and received letters from 18 churches, enrolled the delegates names, and minuted the accounts transmitted.

4. On motion, proceeded to elect A. Abernathy *Moderator*, and H. E. Lollar *Clerk*.

5. On motion, the rules of decorum were read.

6. On motion, opened a door for the reception of churches:—Montford's Cove, a newly constituted church, made application for admission into our union; which was cordially received, and her delegates invited to a seat. Likewise Globe, dismissed last year, returned her letter and desired admission, and was received, and her delegates invited to a seat.

7. On motion, read and received corresponding letters, minutes and messengers, as follows, viz: From the French Broad, a letter and minutes, by her messengers Elders S. Morgan, R. Patterson. From the Broad River, a letter and minutes, by her messenger Elder D. Dobbins. From the Lewis' Fork, a letter and minutes, by her messengers Elders W. D. Holder, B. Beach. From the Yadkin, a letter and minutes, by her messenger Elders Wm. Goforth. From the Salem, a letter and minutes, by her messenger br. R. Howard. And from the Brier Creek, a letter and two packages of minutes, by her messenger Elder William Garner—all of which were invited to a seat.

8. On motion, invited ministering brethren to take a seat with us.

9. On motion, appointed the moderator and clerk, T. Craig, T. Carlton and J. C. Grayson, a Committee of Arrangements, to whom all papers shall be referred.

10. On motion, adjourned until to-morrow 10 o'clock, A. M. Prayer by D. Dobbins.

SATURDAY.

Met according to adjournment. Prayer by the Moderator.

11. On motion, the Committee of Arrangements reported, and was discharged.

12. Mt. Ruhamah having failed, for the last year or two, to represent herself, has again returned, and was cordially received.

13. Appointed J. Clark, J. Tucker, H. W. Patterson and T Craig, to appoint Union Meetings; who reported as follows and were discharged: 1st, at Macedonia, Friday before the 1st Lord's day in March, 1840; A. Abernathy, Wm. Pruit, Wm. P. Swanson and J. Pruit to attend. 2nd, Mt. Gillead, Friday before the 3rd Lord's Day in December, 1839; A. Abernathy, T. Carlton, T. Craig and R. P. Cloud to attend. 3rd, Montford's Cove, Friday before the 1st Lord's Day in August; H. W. Patterson, R. Patterson, T. Carlton and J. C. Grayson to attend. 4th, N. Catawba, Friday before the 2nd Lord's Day in August; Wm. Goforth, J. Clark, A. Abernathy, Wm Pruit, B. Beach and R. P. Cloud to attend.

14. On motion, appointed D. Moore, R. P. Cloud and L. Mc'Curry, a Committee of Finance; who reported as follows and were discharged.

Received in contributions from churches, -	$18 79
Balance from last year, - - -	2 00
Allowance made to br. J. Badgett - -	4 00

15. On motion, appointed T. Carlton to write to the French Broad; himself, W. Hill and M. Mason, messengers. H. W. Patterson to write to the Broad River; himself and W. Hill, messengers. T. Carlton to write to the Lewis Fork; himself, Wm. P. Swanson, Wm. Pruit and W. Carroll, messengers. Wm. P. Swanson to write to the Yadkin; A. Abernathy, Wm. Richards, J. Clark and T. Craig, messengers. J. C. Grayson to write to the Salem; himself, Wm. P. Swanson, W. Hill, H. W. Patterson and T. Carlton, messengers. S. Morgan to write to the Brier Creek; A. Abernathy, J. Clark and T. Craig, messengers.

16. On motion, the circular, prepared by A. Abernathy, was read and received.

17. Agreed, that our next Association convene at Olivet Meeting House, Lincoln County, N. C, 22 miles North East from Lincolnton; to commence on Friday before the 2nd Lord's Day in October, 1840.

18. Appointed J. C. Grayson to write the circular letter, and the subject to be *washing of feet.*

19. Appointed H. W. Patterson to preach the introductory sermon; J. C. Grayson his alternate.

20. Query from Smyrna: Can there be no mode adopted whereby the churches can be more profitably supplied with the preaching of the gospel, than they now are?

21. The query from Smyrna was taken up and answered in the affir-

mative; and we advise our ministering brethren, to visit the churches: and we advise the churches to compensate them.

22. Appointed Wm. Goforth, S. Morgan and D. Dobbins to preach to-morrow; divine service to commence at 10 o'clock A. M.

23. On motion, adjourned until Monday, 10 o'clock A. M. Prayer by Elder W. P. Swanson, at the stand.

LORD'S DAY.

The Word was preached by those appointed, to a large congregation, with zeal and animation. The service of the day was opened by W. Goforth, on Joel ii chap. 1 verse. S. Morgan followed on Rev. vi chap. 1, 2, v. And D. Dobbins, on Matt. xxviii ch. 18, 19, 20. And we hope it will be attended with a divine blessing.

MONDAY.

24. Met according to adjournment. Prayer by br. R Howard.

25. On motion, the corresponding letters were read and received.

26. *Resolved*, That H E Lollar get 500 copies of these minutes, together with the circular, printed and distribute them as usual.

27. On motion, adjourned until the time and place above named. Prayer by S. Morgan.

A. ABERNATHY, *Moderator.*

HENRY E. LOLLAR, *Clerk.*

CIRCULAR LETTER.

The Catawba River Baptist Association, to the churches in union—Greeting:

Dear Brethren: According to an appointment of our last association, we now address you in a circular upon the all important subject of the necessity of taking the scripture for our rule of faith and practice. In showing the necessity of things, we are often led to speak of things themselves; this is the nature of the case under consideration: faith necessarily implies something out of sight, and therefore rests entirely upon testimony; and in proportion to the evidence of a testimony so is our faith; if the evidence is bright and clear, our faith is strong, but if the evidence be weak and doubtful our faith becomes weak. Viewing the subject in this point of light, it powerfully illustrates the necessity of taking the scripture for the rules of our faith: for the scripture is held out under the idea of a testimony, even as the testimony of Christ was confirmed in you, II Cor. 1. 6—John 5 chap. 3, 7—Rev. 2 ch. 9. 10. And as an evidence of this testimony, the scripture is the word of God, and therefore the words of truth. David says, The words of the Lord are pure words, as silver tried in a furnace of earth purified seven times. Ps. xii. 4. And Samuel says, As for God his ways are perfect; the word of the Lord is tried; he is a buckler to all them that trust in him. II Sam. xxii. 31. Again, the Angel said to Daniel, in relation to this subject, But I will show thee that which is noted in the scripture of truth, and there is none that holdeth with me in these things but Michael, your prince. Daniel x. 21. Time would fail us to produce all the express declarations in the scripture, that declares it to be the Word of God: therefore, we must, of necessity, take the scripture for the rule of our faith, which will lead us to take a farther view of the evidence that accompany the scripture as the word of God. Now, if we could know or understand the things revealed in the scripture, either by nature or art, we might then doubt its divinity; but we must confess, with all our natural and artificial knowledge, we come far short of understanding it, after it is given: how then could nature or art be the source from which it came? impossible. This then is an indirect evidence of the divinity of the scripture. Another view of the subject is the direct evidence that accompany the scripture, to wit: foretelling of events hundreds and thousands of years before they come to pass, both in relation to kingdoms and individuals; no creature upon earth could have known any thing about the coming of the Savior, had it not been revealed to them in the scripture of truth. Jesus says himself, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms, concerning me. Luke xxiv. 44. Peter preaches the same doctrine when he says, But those things which God before had

showed, by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled. Acts III. 18. Jesus Christ was written of in various ways in the Law of Moses and in the Prophets and in the Psalms; those sacrifices and offerings that were offered under the Law, were types of him, of which things we have not now time to speak. He was spoken of by the Prophets in various titles and in different times, as a child, wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace. Isa. IX. 6.—Covenant of the People for a light of the Gentiles. Isa. LII. 6.—An hiding place from the wind and a covert from the tempest—as rivers of water in a dry place—as the shadow of a great rock in a weary land. Isa. XXXII. 2.—The Lord is our holy one, the creator of Israel, your King. Isa. LIII. 15.—Immanuel. Isa. VII. 14.—Ensign. Isa. XI. 10.—Feeder of his flock. Isa. XL. 11.—A foundation, a stone, a tried stone, a precious corner stone, a sure foundation. Isa. XXVIII. 16.—The Redeemer. Isa. LIX. 20.—The Lord, our righteousness. Jer. XXIII. 6.—Plant of renown. Ezek XXXIV, 29.—Upon one stone shall be seven eyes. Zach, III, 9.—Refiner. Mal, 3, 3. Ruler in Israel. Micah V, 2.—Desire of all nations. Hag, II, 7.—Annointed. Psalms II, 2. With many more of like titles, which we find all meeting in the adorable person of Jesus Christ, and in no other; which is an undeniable evidence of the inspiration of the scripture; and, therefore, a revelation of the true character of God, according to those words of John: For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one. 1 ep. gen. of John V, 7.—One eternal, holy and righteous God, which the scripture holds forth as the object of our faith. Ye believe in God, believe also in me, says Jesus. John XIV, 1.—And if the scripture hold forth the object of our faith, we must, of necessity, take it for the rule of our faith, for in it we are taught how God accomplishes his wonderful purposes in the salvation of sinners: first, how they are called—second, how they are pardoned—third, how they are justified—fourth, how they are adopted—fifth, how they are sanctified—sixth and lastly, how they are glorified. First, God calls the dead sinner, and by the power of divine grace makes the call effectual; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. I Cor. i, 24. But ye are a chosen generation a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light. I Peter II 9.—Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. II Tim, i 9. Thus we see, brethren, it is God that calls, not man. Second, they that are thus called are pardoned, according to the declarations of God himself: for this is the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my word into their mind and write them in their hearts, and I will be to them a God, and they shall be to me a people. For I will be

merciful to their unrighteousness and their sins, and their iniquities will I remember no more. Heb. VIII, 10, 12. Thirdly, the scripture reveals a way by which the sinner can be justified. To justify signifies to clear from guilt and condemnation in case of trial, according to law and justice; it also imports a title to life. The law of God, according to which the sinner is justified, is a holy and a righteous law, that will not admit of the least degree of imperfection; wherefore the law is holy and the commandment holy and just and good. Rom, VI, 12. And justice, as an article of God, cannot acquit the sinner which is guilty. therefore, in the great article of justification, God is just and the justifier of the ungodly: therefore the sinner is justified by a righteousness as pure as God himself. This is strong meat, and weak stomachs will not receive it, but we think it good for the health of the daughters of Zion. But how the righteousness of God is manifested, being witnessed by the law and the prophets. Even the righteousness of God, which is holy, by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference, for all have sinned, and come short of the glory of God; Being justified freely by his grace, through the redemption that is in Christ Jesus whom God hath set forth to be a propitiation, through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus. Rom. III, 21, including the 26th. Some say that the righteousness spoken of by Paul in the above quoted verses, expresses God's righteous plan in the salvation of sinners, and denies the imputation of God's righteousness to the sinner; but we see that the righteousness of God spoken of in the 22nd verse, is by faith of Jesus Christ unto all, and upon all them that believe; therefore they must receive it and see, 10 3.—Then who shall lay any thing to the charge of God's elect; it is God justifieth. Rom. VIII, 33. Fourthly, the scripture reveals a way by which sinners are made lawful heirs of an incorruptible inheritance: being justified by faith, we have peace with God, through our Lord Jesus Christ. Rom. V, 1. And having peace with God, we have the spirit of God; for as many as are led by the spirit of God, they are the sons of God; for ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry abba Father! The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs of God and joint heirs with Christ. Rom, VIII. 14, 15, 16, 17.—Gal. IV, 5, 6. Fifthly, the scripture reveals a way by which the sinner is sanctified and made holy; if the dying groans of the Lamb of God had changed the sinners heart, there would be no need for any thing else to be done. But this is not the case. Therefore, in the economy of divine grace, the holy spirit is appointed the great agent to make an application of Christ's righteousness to lost sinners; and the word is the means by which the spirit works. When Jesus began to tell his disciples of his departing

from them, sorrow filled their hearts; then Jesus tells them of the comforter. He says: nevertheless, I tell you the truth, it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you; and when he is come, he will reprove the world of sin and of righteousness and of judgment. He says again: howbeit when he, the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come; he shall glorify me, for he shall receive of mine and shall show it unto you. John xvi, 7, 8, 13, 14. And again: Jesus prays for those that his Father had given him out of the world; and the great object of that prayer is not to take them out of the world, but that they might be kept from the evil that is in the world: therefore, sanctify them through the truth: thy word is truth, John xvii 17, All the inspired writers bear testimony to the above truths. Paul says: he, Jesus, saved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish, Eph. v. 25, 26, 27. From the above evidence every candid mind must confess, that the holy spirit is the agent and the word the means of making holy; but, if necessary, we could produce many more: but our limits forbid us. Sixthly and lastly, the scripture reveals a way by which all God's people are glorified, to wit: by grace that reigns through righteousness unto eternal life, by Jesus Christ our Lord. Rom. v. 21.

The second thing in our subject, is the necessity of taking the scripture for the rule of our practice, which is as clear as daylight, when considering the following particulars: firstly, the people of God are held forth under the idea of a kingdom, and Jesus Christ their King: therefore they are bound to obey him in all things. Dan. ii, 44. Secondly, they are called the Lamb's wife; it is right for wives to obey their husbands in all things: therefore it is right for the people of Christ to obey him in all things. Rev. xxi. 9. Thirdly, they are called God's husbandry and God's building: therefore done according to his own will. I Cor. iii, 9. Fourthly, they are called Christ's sheep and he their shepherd: therefore they know his voice and follow him John x. Fifthly, they are called branches of the true vine, and bear fruit. John xv. Sixthly, they are called disciples of Christ: therefore they learn of him and no other. Isa. viii. 16.—Matt. v. 1.

To conclude, the scripture contains all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: therefore, may we all be guided by the word and spirit of God and be saved, for Jesus sake. AMEN.

ALEXANDER ABERNATHY, *Moderator.*

HENRY E. LOLLIAR, *Clerk.*

State of the Churches.

CHURCHES.	COUNTIES	POST OFFICE.	By whom suplied	C.	DELEGATES' NAMES. Ministers' names are in SMALL CAPITALS; unordained Preachers in *italics*; a star * denotes absence; a darger † denotes churches without a supply.	Baptized	Rec'd by letter	Restored	Dismissed	Excluded	Deceased	Total	Contributions
1 Ebenezer,	Rutherford,	Ebenezer,	†	1	William Toney, - - - -	3			3	2	2	57	1 12½
2 Bills Creek,	do	Montfords Cove,	H. W. Patterson,	3	H. W Patterson, - - -	21	6	3	6	2		76	1 50
3 New Bethany,	Iredell,	Poplar Grove,	W. Richards,	1	W. Richards,*W.P.Swanson,H.E. Lollar, H. Howard, - - -		3				2	16	72½
4 Silver Creek,	Burke,	Brindleton,	T, Craig,	1	John Hall, - - - - -	2		1				19	57½
5 H'd First Broad	Rutherford,	Golden Valley,	J. C Grayson,	4	J C Grayson, L. M. Curry, D. Pruit,		3		1		1	30	1 39
6 Mountain Creek	do	Rutherfordton,	H W. Patterson,	4	*L. F Cook, D.Rich, J. Rich,** W. Rooker,	13		1	8	1	1	84	1 00
7 Big Spring,	do	Duncans Creek,	J. Crouder,	1	J. Crouder*, E. Holyfield, - -							18	50
8 Bethel,	Burke,	Military Grove,	Grayson & Hill,	2	*M Mason* J. Morris, - - -	4	4		2	1	1	57	1 50
9 Mt. Ruhamah,	Lincoln,	Mountain Creek,	B. T. Kirby,	1	Wm. Bandy, - - - -	4		1				20	
10 N. Catawba,	Burke,	Copenhagen,	T. Craig,	2	T Craig, W. Rradshaw, - -							40	60
11 Smyrna,	do	Linville,	T. Carlton,	1	T. Carlton, W. Carroll, W. Moody, H. Spainhower, - - -	1			2			33	1 27½
12 Sharon,	Lincoln	Vesuvius,	W. P. Swanson,	4	Letter, - - - - - -	5	3		1		1	18	50
13 Thessalonica,	do	Lincolnton,	John Pruit,	2	Henry Reap, Sam. Tucker, - -	3		2	1			32	1 00
14 Rocky River,	Mecklenburg,	Hickory Grove,	G. R. Godby,	2	Letter, - - - - - -	1						30	80
15 Sardis,	Burke,	Fairfield,	T. Craig,	3	Redick Freeman, - - - -							25	50
16 Olivet,	Lincoln,	Sherrilsford,	P. Phifer,	3	David Seizer, - - - -							22	75
17 Union,	do	Drowning Creek,	A Abernathy,	4	A. Abernathy, - - - -				1			19	50
18 Mt. Gillead,	Burke,	Mills Grove,	J. Pruit,	3	R. P. Cloud, J. Pruit,* *W. Pruit*,	2					1	63	85
19 Macedonia,	Lincoln,	Vesuvius,	Kirby and Clark,	1	B. T. Kirby, J. Clark, - -	7	6		11			41	1 00
20 Montford Cove,	Rutherford,	Montfords Cove,	W. Hill,	1	W. Hill, Jona. Ledbetter, J. Pruit*							20	2 50
21 Globe,	Burke,	Globe,	T. Craig,		Daniel Moore, - - - -							40	50
						92	25	8	34	6	9	760	18 79

MINUTES

OF THE

FIFTH ANNIVERSARY

OF THE

Catawba River Baptist Association:

CONVENED AT

SMYRNA MEETING HOUSE,

BURKE COUNTY, N. C.

ON SATURDAY OCTOBER 8. 1831.

AND DAYS FOLLOWING.

Rutherfordton:
Roswell Elmer, Jr., Printer.
1831.

16. *On Motion*, Took up and answered the following Queries, viz :—

Quere, 1. From *Sharon*,—"Shall a *Church*, or must MINISTERS and *Deacons*, call another MINISTER or *Deacon* to account, for failures in the duties of their office."

Answer, The *Church*, (to which such MINISTER or *Deacon* may belong.)

Quere, 2. From *Kings Creek*,—"What number of delegates is one *Church* entitled to, in the *Catawba Association.*

Answer. Every *Church* under 50 members in number, shall be entitled to two Delegates, and one more, for every additional 25 members.

17. *On Motion*, The Committee that was appointed last year to attend *New Bethany Church*,—"Report that they found the *Church* capable of doing their own business."

18. *On Motion*, Appointed brethren, A. Green, A. Biggerstaff, J. Badgett, and J. Carlton, a Committee to appoint Union Meetings, who report as follows:—

1. *North Catawba*, to commence on Friday before the second Lord's day in February;—W. RICHARDS, E. HUNT and J. C. GRAYSON, are appointed to attend it.

2. At *Head* 1*st Broad River*, to commence on Friday before the third Lord's day in March;—H. QUIN, T. CARLTON and A. WEBB, are appointed to attend it.

3. At *Bills Creek*, to commence on Friday before the third Lord's day in May ;—T. CARLTON, H. QUIN, R. COFFEY and A. WEBB, are appointed to attend it.

4th. At *Kings Creek*, to commence on Friday before the fourth Lord's day in July;—D. L. TARR, J. LOWE, A. WEBB and H. QUIN, are appointed to attend it.

19. *On Motion*, Agreed to alter the 9th Article of our Abstract of Principles, so that it shall read thus:—We believe that the *happiness* of the *righteous* and the *punishment* of the *wicked*, will both be ETERNAL.

20. *On Motion*, Appointed A. WEBB and T. CARLTON, a Committee to attend *Silver Creek Church*, and look into their standing, and report to next Association.

21. *On Motion*, The Committee of Finance Report :—

Total in the Treasurer's hands last year,		$17. 84
For Printing the Minutes last year,	$12.00	
The Association in arrears for 1829,	$ 1.09	

Total expense, - - - - - -		$13.09
Balance remaining in the Treasurers hands last year, - - - - -	$ 4.75	
Received in Contributions from Churches,	16.19	
Total,		$20.94
Allowed the Clerk for his services, for 1830,		6.00
		$14.94

22. *On Motion*, The Corresponding letters were read and approved.
23. *On Motion*, The Circular prepared by Elder R. Coffey, was read and received.
24. *On Motion*, Agreed that our next Association convene at *New-Bethany* Meeting-House, Iredell County, N. C., three miles North East from the Island Ford, on the Catawba River; to commence on Friday before the second Lord's day in October 1832.
25. *On Motion*, Appointed T. Carlton, to write a Circular Letter for next year, and that the subject be *Fasting and Prayer.*
26. *On Motion*, Appointed Hugh Quin to preach the Association Sermon next year, and in case of his failure, A. Webb to be prepared.
27. This Association is under the painful necessity of stating that John Lea, formerly a member of *New-Bethany Church*, and an *Ordained Minister*, is not now a member of any Baptist Church.
28. *Resolved*, That the 12th Day of next May, be set apart as a day of *Humiliation, Fasting and Prayer*, to Almighty God, for the correction of error, and for a revival of Religion.
29. *Resolved*, That the Clerk get 600 copies of these Minutes printed,* and distribute them as usual.
30. *Resolved*, That the thanks of this Association be given to the citizens of this Vicinity, for their hospitality in the accommodation of this Association.
31. After Exhortation, Singing and Prayer, by the Moderator, (which appeared to be attended by the energy of the Spirit of God, to the hearts of all present;) Adjourned to the time and place above mentioned.

ALFRED WEBB, *Moderator.*
JOSEPH C. GRAYSON, *Clerk.*

*Price of printing and stitching 600 copies, - - - $15.00.

STATE OF THE CHURCHES.

Where situate.	*Churches.*	*Delegates Names.* ☞Ministers' Names are in SMALL CAPITALS; Unordained Preachers' in *Italics;* those marked with an Asterisk [*] were absent.	Baptized.	Rec'd by letter.	Restored.	Dismissed.	Excommunic'd.	Dead.	Members.	Sunday.	Contributions.
Wilkes	Head Yadkin	REUBEN COFFEY, Wm. Coffey, John Craig.	5	1	0	6	1	0	44	3	$1.00
Rutherford	Ebenezer	A. WEBB, A. Biggerstaff, W. Fortune.	2	4	5	0	0	0	58	1	$1.50
Rutherford	Bill's Creek	Amos Green, Lewis Harris.	9	5	0	2	1	0	81	3	$1.00
Iredell	New Bethany	WM. RICHARDS, John Badgett, Elisha Ingram.	0	0	0	3	1	0	13	1	$0.75
Burke	Lower Creek	Jeremiah Clark, Isaac Sherrel, *Philip Powell.**	0	2	0	5	1	0	41	2	$1.50
Burke	Silver Creek	A letter.	0	0	0	0	0	0	10	4	$0.00
Rutherford	Head 1st Bro'd R.	E. HUNT, J. C. GRAYSON, *Benjamin Taylor,** Wm. Toney.	0	1	0	1	2	0	62	3	$0.70
Burke	Union	Alexander West.	0	2	0	0	0	0	22	1	$1.00
Burke	King's Creek	SMITH FARGASON,* BENJAMIN BEACH,* John Carlton.	5	2	0	8	0	2	92	4	$1.50
Rutherford	Mountain Creek	William Johnston.	2	0	0	2	1	1	95	4	$1.25
Rutherford	Big Spring	A letter.	0	0	0	5	0	0	10	2	$0.25
Burke	Globe	Daniel Moore Sr., Leonard Estes.	3	0	0	0	1	0	43	4	$1.00
Burke	Bethel	ZACHARIAH BLACKWELL,* Gardner Sterns.	8	6	1	1	1	0	43	2	$0.93¾
Lincoln	Mount Ruhamah	A letter.	13	3	0	2	0	0	56	2	$1.25
Burke	Antioch	(No return,) WM. SWANSON.*							25	3	
Burke	North Catawba	(No return,) THOMAS CRAIG.*							31	2	
Burke	Smyrna	T. CARLTON, Sam. Parks, James Carroll, John Fox.	4	1	0	1	0	2	32	2	$1.00
Lincoln	Sharon	DAVID L. TARR, JOHN LOWE.	22	6	0	0	0	0	50	4	$0.80
Lincoln	Thessalonica	HUGH QUINN.	2	1	0	0	1	0	11	2	$0.75
		Total.	75	23	06	36	10	05	819		$16.18¾

CIRCULAR LETTER.

The Catawba River Baptist Association, to the Churches in Union—Greeting:

Dear Brethren:

The friendly manner in which our former letters have been received by you, together with a sense of duty, induces us to address you once more. The subject of our present letter, is that of

WITCH CRAFT.

A subject that has been as improperly understood as almost any other, and we think to this day, is very little understood by many.

That there has been, and still is such a thing as Witch Craft in the World, we do not deny. But that it never did exist in the way that the Pagan World, and many in Christian Countries have, and still think it to exist.—We are certain, for us to admit that Witches, Wizzards, or the Devil, and all his Emissaries, could produce one real *Miracle,* would be going *further* than the Word of God will allow us to go.—Or more than we *dare* admit. Many have thought that the account given in 1. Samuel, xxviii. Chapter of the Witch of Endor, is a proof that Witches in that day could produce Miracles, but we do not think so. We think that case to have been a Providential thing of God, to show Saul his end was nigh. If it was not, why could she (that is the Witch) not have known Saul, as well before the apparition, as afterwards. And if she had been in the habit of raising the dead,

why would she have been so frightened at the appearance.—True, she might, and no doubt had pretended to have power to raise the dead before. If such characters did not make pretensions to such things, why would Saul have thought about such a thing as a Witch raising the dead. But you may ask, if Witches and Wizards had no such power as they are thought to have had, why were they commanded to be put to death by Moses? Answer, because they were a set of deceivers, deceiving the people by their enchantments, and deceptions. Again, you ask, if the Pagan World, and all that believe in Witchcraft, in the common acceptation of the phrase are wrong; in what does Witchcraft consist? Answer, in deceptions; but to be more particular, there are a great many kinds of Witch Carft in the World; one class are those that bewitch the people in this manner; they make the people think that Witches, and Wizzards, are the most dangerous people in the World; that they have a secret craft by which they can continue to kill horses, or cattle, or stock, of any kind, or even your family. Or if they do not kill them, that it is because some relief is had by applying to some one to take off the spell: when the truth is, there are no such persons. These that make the people believe so, are the true Witches and Wizzards. Many of them pretend to have an art to take off Witch Craft; but will not agree that they know any thing about putting it on: and what adds to the mischief, many persons when they are once bewitched, so far as to believe such nonsense, they become Witches, or Wizzards themselves, and would bewitch every body if they could, to believe the same.

And in this way, thousands that ought to be men of better judgment, are carried away with those delusions. For a proof of these, let any one look at the history of New-England, and see how high the phrenzy run in that quarter; that so strange was the delusions of the people, that a number (of innocent people,no doubt,) were apprehended for the sin of Witch Craft, as they called it, and so dreadful was the delusion on the minds of both Judges and Juries, that they condemned them to die, and they actually suffered death, for a crime, that no man in the world ever was guilty of.

And for a further proof that those characters who pretend to be such enemies to Witches, and Wizzards, are the very characters themselves, according to the old adage, "rogue cry

out rogue first," observe their conduct; how frequently they are crying out when any thing is diseased, ah! it is bewitched. And observe their directions for a cure, as if prompted by the Devil himself. Some stratagem must be attended to, that will either expose some animal to suffer, or that will cause some innocent person to be pointed at as the Witch or Wizzard. Thus doing in this way, what mischief their influence is capable of.

Another kind of Witch Craft, is practised on the people by individuals, in order to raise themselves to eminence. Of this kind, was Simon the Sorcerer, *who had "long time bewitched the people with Sorceries." Giving out that he was some great one.* (See Acts viii. 9–11.) Of this kind, also, was Mahommed, who has bewitched so many millions: view the craft of that noted imposter in his pretensions to visions and revelations. (See the Alcoran.) Time would fail to point to the many deceptions that have been practised, which might be stiled Witch Craft, but suffice it to say, that the most dangerous of all Witch Craft, is that which beguiles the souls of men, and leads them in the way to death; or in fine any thing that leads people to depend on any thing else than the merits of Christ for Salvation. Of this Paul complains, "*O foolish Galations, who hath bewitched you, that ye should not obey the truth.*" (Gal. iii. 1.) And if this kind of Witch Craft began to creep into the Church, as early as Pauls day, no wonder that it has made such inroads since.

And although the darkness of Popery has in a good degree passed by, yet there are many religious exercises, or at least bare the name of such, that deserve no better name than that of Witch Craft. And we fear that there are thousands, in these happy United States, that are so far bewitched as to take a little turbulent flash of human passion, for genuine religion. And thus being deceived themselves, are using every exertion to drive others into the same delusion, and often succeed; hence it is often reported, and believed, that many have got religion, who never had the fallow ground of their hearts broken up, at least their future conduct prove this to be the case. Then, Brethren, we think it is our duty to guard against, and discourage every species of Witch Craft; but as we have extended our letter, perhaps, to a sufficient length, we will close our subject, by just remarking that from the above, you see that our opinion is, that Witch Craft can only work on the

minds of men and women. And that for Christians to admit, or believe, that Witches can perform those many nonsensical things, that are by many attributed to them, is disgraceful to the Christian name. And may God of his infinite mercy, preserve you from every kind of delusion, and bring you safe to his Hevenly kingdom; through Jesus Christ Our Lord. *Amen.*

ALFRED WEBB, *Moderator.*
JOSEPH C. GRAYSON, *Clerk.*

MINUTES

OF THE

Fourteenth Anniversary

OF THE

CATAWBA RIVER BAPTIST ASSO.,

CONVENED AT

OLIVET MEETING HOUSE,

LINCOLN COUNTY, N. C.,

October 9—12, 1840.

1. FRIDAY.—The introductory sermon was delivered by J. C. Grayson, on Acts xx, 28: "Take heed unto yourselves," &c. H. W. Patterson failing to attend.

2. Prayer by the Moderator.

3. On motion, received and read letters from 18 churches; enrolled the delegates' names, and minuted the accounts transmitted.

4. Proceeded to elect A. ABERNATHY, *Moderator*, and H. E. LOLLAR, *Clerk*.

5. On motion, opened a door for the reception of churches: Round Hill, Mt. Vernon and Pisgah; three newly constituted churches, made application by letter and delegates, for admission into our union, were cordially received, and their delegates invited to a seat.

6. On motion, appointed the Moderator and Clerk, T. Carlton, J. C. Grayson and L. McCurry, a committee of Arrangements, to whom all papers shall be referred.

7. Dismissed until to-morrow, 10 o'clock, A. M.

SATURDAY.

8. Met according to adjournment. Prayer by the Moderator.

9. The Committee of Arrangement reported and were discharged.

10. On motion, read and received corresponding letters, minutes and messengers as follows: From the French Broad, a letter and minutes by her messenger Elder Stephen Morgan; From the Broad Riv-

es, a letter and minutes by her messengers Elder D. Dobbins and T. K. Pursley; From the Lewis' Fork, a letter and minutes by her messenger Elder Cornelius Levingston; From the Yadkin, a letter and minutes by her messengers Elder Paul Phifer and Baron Roby; from the Brier Creek, a letter and minutes by her messenger Elder Z. B. Adams; From the Salem, a letter and two packages of minutes by her messengers Elders James Blythe, B. Bruce and Br. John Brown.

11. On motion, appointed Lewis McCurry, Wm. Johnson and R. Barnet a committee to appoint preachers to occupy the stand to-day and on Monday.

12. On motion, invited ministering brethren to take a seat with us.

13. On motion, the rules of decorum were read.

14. Appointed a committee to arrange Union Meetings, who reported as follows and were discharged: First, at New Bethany, Friday before the 1st Lord's Day in May 1841; M. J. Abernathy, A. Abernathy, J. Clark and Wm. P. Swanson to attend. 2nd, Thesalonica, Friday before the 2nd Lord's Day in June 1841; B. T. Kerby, D. Dobbins, Wm. P. Swanson and T. Carlton to attend. 3rd, Ebenezer, Friday before the 1st Lord's Day in August 1841; J. Crowder, J. C. Grayson, T. Carlton, Wm. P. Swanson and B. T. Kerby to attend. 4th, Smyrna, 3rd Lord's Day in September; J. C. Grayson, C. Levingston and M. J. Abernathy to attend.

15. On motion, appointed Lewis McCurry and B. T. Kerby, a Committee of Finance, who reported as follows, and were discharged.

Received in contributions from churches, -	$17 80¾
Balance from last year, - - -	4 87½
Allowance made to the Clerk for last year's services,	4 87½

16. On motion, appointed J. C. Grayson to write to French Broad; himself, T. Carlton and W. Hill messengers. T. Carlton to write to Broad River; H. W. Patterson, J. Crowder, B. T. Kerby and W. P. Swanson, messengers. J. Clark to write to the Lewis' Fork; T. Carlton, T. Craig and W. P. Swanson messengers. W. P. Swanson to write to the Yadkin; B. T. Kerby and J. Clark, messengers. J. Crowder to write to the Brier Creek; M. J. Abernathy, J. Clark and A. Abernathy messengers. W. R. Simons to write to the Salem; W. Hill, T. Carlton, J. C. Grayson, A. Abernathy and brother W. R. Simons, messengers.

17. On motion, the circular written by Elder J. C. Grayson, on washing of feet, according to the appointment of last session, was produced before this body now in session: The association being divided in their opinions on this subject, for to save feelings, thought best not to discuss the subject, but to put the letter to the body, promising it should be no bar to fellowship, let it go which way it might. The body voted the letter down by twenty-seven to twenty-one.

18. Agreed that our next Association convene at Union Meeting-House, Lincoln County, N. C., 16 miles north-west from Lincolnton,

to commence on Friday before the 2nd Lord's Day in October, 1841.

19. Appointed W. P. Swanson to preach the introductory sermon; T. Carlton his alternate.

20. Appointed J. C. Grayson to write the circular letter and choose his subject.

21. Appointed Elders J. Blythe, P. Phifer and D. Dobbins to preach to-morrow; divine service to commence at 10 o'clock A. M.

22. On motion, adjourned until Monday, 10 o'clock A. M. Prayer by Elder D. Dobbins.

LORD'S DAY.

The Word was preached by those appointed, to a large congregation, with zeal and animation. The service of day was opened by J. Blythe, on Matthew xxviii chap. 19th and 20th verses; P. Phifer followed on Luke xx chap. 17, 18, v. And D. Dobbins on Matthew x ch. 25 verse; and we hope it will be attended with a divine blessing.

MONDAY.

23. Met according to adjournment. Prayer by Elder T. Carlton.

24. On motion, the corresponding letters were read and received.

25. *Resolved*, That the Clerk get 600 copies of these minutes printed, and distribute them as usual.

26. On motion, adjourned until the time and place above named. Prayer by S. Morgan.

A. ABERNATHY, *Moderator.*

Henry E. Lollar, *Clerk.*

CHURCHES.	COUNTIES	Post Offices.	By whom supplied.	C. M	DELEGATES' NAMES. Ministers' names are in SMALL CAPITALS; unordained preachers in *Italics*; a star * denotes absence; a dagger † denotes churches without a supply.	Baptized	Rec. by Lettr.	Restored	Dismissed	Excluded	Deceased	Total	Contributions
1 Ebenezer,	Rutherford,	Ebenezer,	James Webb,	1	William Toney,							57	1 25
2 Bill's Creek,	do	Montford's Cove	H. W. Patterson,	3	B Patterson,*J Whiteside, N Whiteside	12	3	1	8			80	1 37½
3 New Bethany,	Iredell,	Poplar Grove,	Richards & Swan-	1	W. Richards*W.P.Swanson, E Ingram	1			1			16	86
4 Silver Creek,	Burke,	Brindleton,	Thos. Craig, [son,	1	Asa P. Pain, [H. E Lollar,	6						22	75
5 He'd 1st Broad	Rutherford,	Golden Valley,	J C. Grayson,	4	J. C. Grayson, L M'Curry, J M.Melton,	4			4			32	1 25
6 Mountain Crek	do	Rutherfordton,	H. W. Patterson,	4	Joshua Taylor, N. M. Metcalf,	3			12	1		73	1 00
7 Big Spring,	do	Duncan's Creek,	James Crowder,	1	James Crowder, William Davis,							14	32
8 Bethel,	Burke,	Military Grove,	J C. Grayson,	2	Michael Real,	1	4		3	2		56	1 50
9 Mt. Ruhamah,	Lincoln,	Mountain Creek,	W. P. Swanson,	1	Wm. Bandy, J. Sherril, A. G Bandy,	1			5			24	47
10 N. Catawba,	Burke,	Copenhagen,	T. Craig,	2									
11 Smyrna,	do	Linville,	Thos Carlton,	3	T. Carlton, W. Carrel, M. Spainhower		1		4		1	29	1 50
12 Sharon,	Lincoln	Lincolnton,	W. P. Swanson,	4	M. N. Deelinger, N. Abernathy, *M. J.*		21		1			41	50
13 The salonica,	do	do	†	2	Henry Rhodes, [*Abernathy*	1	1		9			25	75
14 Rocky River,	Mecklenb'rg	Hickory Grove,	J. Pritchard,	2	Letter,					1	1	27	50
15 Sardis,	Burke,	Fairfield,	C. Livingston,	3	Rodrick Freeman, Michael Cloer,	1			2	2	1	21	50
16 Olivet,	Lincoln,	Sherrill's Ford,	W. P. Swanson,	3	Tho. Williams, Miles Jones, J. Gilliland	3						24	75
17 Union,	do	Drowning Creek	A. Abernathy,	4	A. Abernathy,	2		1	3		1	19	50
18 Mt. Gilead,	Burke,	Mull's Grove,	R P. Cloud,	3									
19 Macedonia,	Lincoln,	Catawba Spring,	B T. Kerby,	1	B. T. Kerby, J. Clark, R. Barnet. J				21			33	75
20 MontfordsCov	Rutherford,	Montford's Cove	H. W.Patterson,	1	Letter, [Favell,	7	2		2	1	1	23	1 45
21 Globe,	Burke,	Globe,	T. Craig,										
22 Round Hill,	Rutherford,	Minorsville,	H. W. Patterson,	1	William Johnson, Davis Morgan,	1						25	1 06¼
23 Mt. Vernon,	Lincoln,	Scegel's Store,	B. T. Kerby,	4	W. R. Simons, John Leatherman,	1						14	42
24 Pisgah,	Rutherford,	do	J. Crowder,	2	Moses Wright, Peter Buff.				4			13	35
						44	32	2	79	6	4	668	17 80¾

MINUTES

OF THE

Catawba River Baptist Association,

AT ITS 13TH ANNIVERSARY MEETING, AT

UNION CHURCH,

LINCOLN Co. N. C. Oct. 8 1841, *and days following,*

FRIDAY. According to appointment, the introductory sermon was delivered by Elder Wm. P. Swanson, from Isiah 40th 11th. He shall feed his flock like a shepherd, —He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Delegates convened at the Meeting House, when solemn prayer was offered up by Elder A. Abernathy, after which, the Association proceeded to business.

1st. Read letters from 22 Churches, and enrolled the names of their Delegates, and minuted the accounts transmitted.

2nd. Elected Elder J. C. Grayson, Moderater, and Lewis McCurry, Clerk.

3rd. Opened a door for the reception of Churches into our union. None received.

4th. Read letters from corresponding Associations, viz: From the French Broad, a letter and minutes by Elder S. Morgan; and brother Jacob Holifield, from the Broad River, a letter and minutes by Elders, D. Dobbins, Joab Wilkey; and brother S. Bailey from the Lewises Fork; a letter and minutes by Elders Cornelius Livingston, Philip Powel, and Joseph Harrison; from the Yadkin, a letter and minutes by Elders Barton Roby and Daniel Windsor; from the Brier Creek, a letter and minutes by Elder S. P. Smith; from the Salem, a letter and minutes by Elders Jonathan King and Joseph Evans.

5th. On motion, appointed Elders T. Craig, D. Dobbins, and Stephen Morgan, with the Moderator and Clerk, a committee of arrangements, and refered to them all papers and documents belonging to the Association.

6th. Elder S. Morgan prayed, and the Association adjourned until to-morrow morning 10 o'clock.

SATURDAY, 9th, met according to adjouranment.

7th. Prayer by the Moderator.

8th. The committee of arrangements reported, report confirmed, and the committee discharged.

9th. On motion Ministering brethren invited to a seat with us.

10th. On motion the rules of decorum were read.

11th. Appointed Toliver Davis, R. P. Cloud, and Wm. R. Simmons, a committee of Finance, who reported as follows, and were discharged. Received in contributions, Sixteen Dollars forty two cents. Remaining in the hands

of the former Clerk, nine dollars eighty cents, allowed him for his services, five dollars, leaves a balance now in the treasury of Twenty-one Dollars twenty-two cents.

12th. Appointed brethren to write letters of correspondence to sister Associations, and messengers to bear them, viz: Elder A. Abernathy, to write to the French Broad, himself, & Elder T. Carlton to bear it. Elder T. Craig, to write to the Broad River, Elders A. Abernathy and M. J. Abernathy, Messengers; Elder J. Clarke to write to the Lewises Fork, Elders M. J. Abernathy, T. Craig, J. Clark and brethren Wm. Carrol, M. Spanhour, messengers; Elder R. P. Cloud, to write to the Yadkin himself, Elder A. Abernathy, and brother H. E. Loller, messengers; Elder S. Morgan to write to the Brier Creek, Elders A. Abernathy, J. Clarke, & T. Craig, messengers; brother Wm. R. Simmons to write to the Salem himself, Elder J. Clarke and brother John Leatherman Messengers.

13th. The Circular Letter prepared by Elder J. C. Grayson, was read and received, and ordered to be printed with the Minutes.

14th. Queries taken up, first from Sharon, What shall be done with a member that will not go to meeting.

Answer. Appoint one or two brethren to admonish him to his duty, if he give satisfaction well, if not, exclude him. Hebrews, 10 & 25, 2nd. From Macedonia, Would it not be necessary for the Catawba River Association, as a body of Christians, to have an established Hymn Book?

Answer. We think not.

15th. Request from Pisgah. We request the Assacio. ciation to set apart a day of Fasting and Prayer. Request granted, and the first day of January next, recommended for that purpose.

16th. Bills Creek, Bethel, Mountain Creek, Round Hill, Montfords Cove, Ebenezer, Big Spring, Head of 1st Broad River Churches, request letters of dismission, to form a new Association. Request granted. Sardis requests a letter to join the Lewises Fork.

17th. On motion, S. Morgan assist the Moderator and Clerk to write letters of dismission to the above applicants.

18th. Appointed Elder A. Abernathy, to write the next Circular on the subject of Sanctification.

19th. The next Association to be held at the Globe Church, on the head of Johns River, Caldwell county, 20 miles from Lenoir, on Friday before the 2d Lord's day in October 1842.

20th. Elected Elder T. Carlton, to preach the sermon introductory to the next Association. Thomas Craig his alternate.

21st. Appointed Cornelius Livingston, B. Roby, S. Morgan, and D. Dobbins, to preach on the Lord's day.

22. Adjourned until ½ past 9 o'clock, Monday morning. Prayer by S. P. Smith.

LORD'S DAY.

23. The stage was occupied by those appointed; the congregation was attentive and solemn, for the word of life

was preached with power, and it is hoped that its mighty influence will prove a lasting blessing to many souls.

Monday. Met according to adjornment.

24th. Prayer by Elder W. Hill.

25th. The corresponding letters were called for, read and received.

26th. *Resolved*, That the Clerk get 600 copies of the Minutes printed and distribute them as usual.

27th. On motion, adjourned until the time and place above named. Prayer by S. Morgan.

J. C. GRAYSON, Mod.

Lewis McCurry, Clerk.

CIRCULAR LETTER.

The Catawba River Baptist Association, to the Chtrches in Union—Greeting.

Dear Breteren: We invite your attention to the *nature* and *proper observance* of the Lord's Day, as the subject of the present Circular.

The term Lord's day is mentioned only once in the New Testament, and never in the Old; "I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet, &c." (Rev. i, 10,) Which was not the Jewish Sabbath, but the first day of the week, and is called the *Lord's day*, because he arose from the dead on that day, (Mark xvi. 9.) the same as the ordinance of the *supper*, is called the *Lord's supper*, and the *Lord's* table, because it was instituted by the Lord, 1st Cor. x. 21 and xi. 20.) The Jewish Sabbath seems virtually, to have been abolished at the death of Christ, as we have no account of the Apostles, and primitive churches meeting together on *that* day for religious worship.

Although, there is no express command in the New Testament, to keep the Lords day as a Sabbath, yet from the practice of the Apostles meeting together for religious worship, so frequently, on the first day of the week, or Lord's day, it seems that they understood it in the light of a Sabbath, and kept it as such, it is therefore not abusive to the spirit of the scriptures, to call it the Christian Sabbath, but as it is no where called *Sabbath*, the name *Lord's* day, is preferable. Justin Martyr, (who lived within fifty years of the time of John the divines vision in the isle of Patmos,) tells us "that on the day called Sunday, (by the Greeks,) the christians met together in one place, and read the scriptures, and prayed together, and administered the ordinance of the supper, and this he adds was the first day in which God created the world, and our Savour Jesus Christ rose from the dead." And Barnabas, the companion of the Apostle Paul, calls this day the *eighth* day, in distinction from the seventh day Sabbath of the Jews, and which he says is "the beginning of another world; and therefore we keep the eighth day, adds, he joyfully, in which Jesus rose from the dead, and being manifested, ascended unto heaven," and this day was known by the ancients by the name of

the *Lord's day*; as by Ignatius, Irenaus, Tertullian, Origin and others, for it must be some day that was known by this name, otherwise it is mentioned to no purpose, because it would not be distinctive from others.*

We are told, (Math. xii. 8.) that the Son of man is Lord even of the Sabbath day," from which we infer, that as being Lord of the Sabbath, he had power to abolish the Jewish Sabbath, and institute the Lord's day, or Christian Sabbath in its stead, and if Christ be the Lord of the Sabbath, it is fit the day, and all the work of it, should be dedicated to him. The Jewish Sabbath was kept in commemoration of God's resting on the seventh day; likewise, in memory of the redemption of the Israelites from Egyptian bondage: the Lord's day should be kept in commemoration of the resurection of Christ, and the blessed consequences that shall accrue to all his true followers; for he hath brought life and immortality to light by the gospel, that his people may have grace here, and glory hereafter. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you; who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

On this day many of the saints that slept, arose and began their eternal Sabbath. Thus we see how the Lord Jesus has glorified THIS day. Never was such a stamp of divine honor put upon any other day, no not since the world began.

We come now more particularly to speak of the Lord's day, being the day in which he showed himself to his people after he rose from the dead. On the day on which he rose, he visited his people both when together & apart, over & over, as both Luke and John testify, & preached such sermons of his resurrection unto them, and gave them such demonstration of the truth of all, as was never given before, John xx. 19 26. His appearance mentioned in the 19th verse, was the same day that he arose, in the 26th verse we are told that "after eight days again his disciples were within, and Jesus appeared, and said, peace be unto you," which was the next first day, (or Lord's day) after Jesus rose from the dead, in which the disciples had again met together for worship; and John so relates the matter as to give us to understand that they were not *so*, assembled together, from the last Lord's day till then; after eight days, clearly concluding that they were not so on the days between, no, not on the old seventh day Sabbath.

Now why should the Holy Ghost thus precisely speak of their assembling together upon the first day, if not to confirm us in this, that the Lord hath chosen that day, for the new sabbath of his church? True it is, he met with his people on other days, but they are not named, while their

* See Dr Gill on Revelation i. 10.

meetings on the first day, is mentioned again and again, from which we conclude, that it was the custom of the church, on the first day of the week to meet together and wait upon the Lord in his ordinances. Again, on the day of Penticost, which was the first day of the week, mention is made of their being together again, the Holy Ghost saith, "They were all with one accord in one place, (Acts ii. 1) Behold! what glory attended them by the presence of the Holy Ghost among them, never was such a thing done, as was done on that first day, till then; "and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were setting, and there appeared unto them cloven tongues as of fire, and it set upon each of them, and they were all filled with the Holy Ghost." Here's a first day glorified! here's a countenance given to the day of their christian assembling. This gift was defered to the Lord's day, the first day of the week, to sanctify yet further this day, unto all New Testament churches of the saints.

It was also the custom of the churches of the Gentiles on the first day of the week, but upon no other that we read of, to come together to perform divine worship to their Lord: hence, it is said, "and upon the first day of the week, when the disciples were come together to break bread, &c." Acts. xx, 7. This is a text, that as to matter of fact cannot be contradicted by any, for the text saith plainly, the disciples then, came together to break bread,—the disciples among the Gentiles, *did so.*

Thus we see that the solemnizing of a first day to holy uses, was not limited to, though first preached by the church, that was at Jerusalem. "They came together to break bread," to partake of the supper of the Lord, and what day so fit as the Lord's day for this?

Above when it is said, "upon the first day of the week, when the disciples were come together, shows that it was a custom with them to come together to perform such service among themselves, to God on this day; "*Then*, Paul preached to them, &c."

We have shown, that from the day our Lord rose from the dead, the church at Jerusalem, in which were the twelve Apostles, did meet together on that day, and had the Lord himself for their preacher. We have shown that the Holy Ghost came down from heaven on that day, to manage the Apostles in preaching, and on that very day, three thousand souls were converted to God; we have also shown, that after this, that the Gentile church did solemnize this day for worship, which seems to be proof sufficient, in favor of our christian Sabbath, or Lord's day.

It is, however not so much the precise time that is universally binding, as that one day out of seven be regarded. In consequence of the spherical form of the earth, and the absurdity of the scheme which supposes it one great plain, the change of place will necessarily occasion some alteration in the time, of the beginning and ending of any day in question, it being always at the same time, some where

or other, sun rising and sun setting, noon and midnight. It seems unreasonable to lay such a stress upon the particular day as some do. It is sufficient that there be six days labor, and one of religious rest, which there will be upon the christian plan.

This institution is wise as to its ends that God may be worshiped, mankind instructed, nations benefitted, and families devoted to the service of God. The abolition of this day would be unreasonable, and unscriptural, and every way disadvantageous to the body—to the soul—to society, and even to the brute creation. It is however awfully violated by visiting, feasting, indolence, buying and selling, laboring, worldly amusements, travelling, &c. &c.

There was a day in the time of John, the Apostle, which the Lord called his own; which was evidently the first day of the week. The first day ought, therefore to be kept as the Lord's own day, & we ought not think our own thoughts converse on our own affairs, nor follow our own business, nor our unnecessary concerns, while that day continues, but devote it wholly to the Lord.

When we consider the great blessings which are vouchsafed to us, by the resurrection of Christ, we ought to feel gratified, and rejoice before God our Maker, and to deny ourselves, and to pass the day in prayer and meditation, as heads of families, in going with our families, if we have an opportunity to the public worship of God, if this is not in our power, let us read the scriptures and instruct our families, and keep our children in subjection and order, as much as in us lies; and as young brethren and sisters, let us try to devote ourselves to the service of God on the Lord's day.

We generally see those christians who are careless of the proper observance of the Lord's day, careless through the week, and barren and unfruitful, in the cause of religion, and it is commonly the case, that they disgrace themselves, and the church to which they belong, by some disorderly conduct, while those who are humble, careful, watchful, self-denying, and particular in keeping the Lord's day, are orderly through the week, fruitful in the cause of Christ, and an ornament to the church to which they belong. And in fact, the manner in which the christian observes the Lord's day, forms a sort of channel, in which the general course of his christian life is apt to run; then O! brethren, remember the Lord's day to keep it holy, not that we are to expect to live entirely, free from sin on that day, for we find, there is not a just man upon earth, but that sinneth, (Ec. vii. 20. 2nd Chro. vi. 36. 1st. John i. .8) but let us lay aside the cares and business of the world, (except works of necessity,) and pray to God for his spirit to enable us to spend the day in attending to the duties of our holy religion, let us say with the Poet;—

"This is the day when Christ arose
"So early from the dead;
"Why should I keep my eyelids clos'd
"And waste my hours in bed?
"I'll quit the world to read and pray

"And so prepare for heaven,
"O! may I love this blessed day,
"The best of all the seven.
"To-day with pleasure christians meet,
"To pray and read thy word;
"And I would go with cheerful feet,
"To learn thy will. O Lord."

And again,

"In holy duties let the day,
"In holy pleasures pass away,
"How sweet a Sabbath thus to spend;
"In hope of one that ne'er shall end."

Yes brethren, the time draws nigh, when we shall bid farewell to these earthly Sabbaths, and soar aloft on Angels wings, to that Sabbath, or eternity of rest, where the Lord of the Sabbath is. "Who shall change our vile body, that it may be fashioned like unto his glorious body." (Phi. iii. 21.) "For it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." (1st John, iii. 2.) "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him" whose bodies shall be raised at the sound of the trumpet, and their souls and bodies re-united, then together with the living saints that shall then be changed, shall be caught up in the clouds to meet the Lord in the air, and shall we ever be with the Lord. Wherefore, comfort one another with these words. (1st Th. iv. 14, 18.)

Then, dear brethren, let us rejoice and be glad on the Lord's day, and let us remember, that Jesus gained the victory over death on that day, and through him, we shall also gain the victory, "for this corruptible must put on incorruption, and this mortal must put on immortality, so when this corruption shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written. "Death is swallowed up in victory," Wherefore let us remember, that the time draws nigh, when we shall see Jesus, and all our friends that sleep in Jesus, and live forever with him, and them, in that Sabbath that shall never end.

"Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory, forever and ever. AMEN."

J. C. GRAYSON, MOD.

LEWIS MCCURRY; Cl'k.

STATE OF THE CHURCHES.

	Churches.	Counties.	Post Offices.	By whom supplied	C M	DELEGATES NAMES. Minister's names in SMALL CAPITALS Unordained in *italics*.	Baptd	Recd. by let.	Restord.	Dismd.	Excld.	Decsd.	Total.	Contributions.
1	Ebenezer.	Rutherford.	Ebenezer.	I. M. Webb.	1	Oliver Davis.	6	0					65	$ 75
2	Bills Breek.	Do.	Montfords Cove	H W Patterson.	3	J. T. Lewis Barzilla Ledbetter.	11	5		8	2	1	83	$14 3¼
3	New Bethany.	Iredel.	Poplar Grove.	Wm. Richards.	1	Samuel Lanier, H. E. Lollar.	4	0	1	5		2	10	$ 60
4	Silver Creek.	Burke.	Brindleton.	Thomas Craig.	1		00	0						$
5	Hd 1st Broad River	Rutherford	Golden Valley.	J. C. Grayson.	4	J. C. Grayson. L McCurry.	2	0		1			33	$ 76¼
6	Mountain Creek.	Rutherford	Rutherfordton.	J M. Webb.	3	James Blanton.	3	1			1		74	$ 75
7	Big Spring.	Rutherford	Duncans Creek	James Crowder.	1	James Forbers.	00	0		1	1	1	13	$ 32½
8	Bethel.	Burke.	Military Grove	Wade Hill	2	Wade Hill, Wm. M. Allen.	3	2					50	$130
9	Mt. Ruhamy.	Lincoln.	Mountain Creek	B. T. Kirby.	1	Wm. Bandy, Wm. Abrams.	1	0				1	24	$ 50
10	North Catawba.	Burke,	Copenhagen	Thomas Craig.	2	T. Craig, Wm. Smith.	2	0					53	$ 75
11	Smyrna	Do.	Perkinsville.	Thomas Carlton.	3	Wm. Carroll, M. Spanhour.	00	0				1	28	$ 87½
12	Sharon.	Lincoln.	Lincolnton.	— — — —	4	N. Abernathy, James Abernathy.	4	2			3		37	$ 51½
					2	Sr. Jas M. & Jas. E. Abernathy.								
13	Thessalonica.	Do.	Do.	B. T. Kirby.		Wm Roderick, Henry Reass.	1	0		1			25	$ 71½
14	Rocky River.	Mecklenburg	Hickory Grove	— — — —	0	R. Freeman, E Craig.	0	0						$
15	Sardis.	Caldwell.	Fairfield.	C Livingston	3	David Setzer	1	0				1	27	$ 50
16	Olivet.	Lincoln	Sherrill's Ford	— — — —	3	A. Abernathy, Miles Abernathy.	0	0				1	23	$ 62½
17	Union	Do.	Drowning Crk	A Abernathy.	4	David Baker, R. Rockety.	2	0				3	20	$ 50
18	Mt Gilliad	Burke.	Mulls Grove.	R. P. Cloud.	3	R. P. Cloud, *A. Hildebrand*	00	0		1	1		72	$ 65
19	Maccedonia.	Lincoln.	Catawba Spring	B. T. Kirby.	1	J. Clarke, R. Barnet, J. Perill.	1	3					24	$ 50
20	Monts. Cove.	Rutherford.	Mont's Cove.	Wade Hill.	1	John Pettet, Micajah Hall.	1	0				1	23	$165
21	Globe.	Caldwell.	Globe.	Thomas Craig.	0	James Gilbert, L. Estes.	00	0		2			40	$1 64
22	Round Hill.	Rutherford.	Minorsville	H. W. Patterson	1	Wm. Johnston	2	2		3	1		25	$ 80
23	Mt. Vernon.	Lincoln.	Seagles Store.	B. T. Kirby	4	John Leatherman, W R. Simmons.	00	0		00	00			$ 50
24	Pisgah.	Cleveland.	Duncans Creek	James Crowder.	2	J. Bumgarner, P. Buff.	3	1		00	00		17	$ 35
							43	16	3	22		13	766	$16 42

Price of printing and folding these Minutes, - - - - - - - - - $20 50.

Donated by J. J. Taylor Clerk.

MINUTES

OF THE

CATAWBA BAPTIST ASSOCIATION,

AT ITS

15TH ANNIVERSARY MEETING,

AT

New Bethany Church, Iredell County, N. C.

Oct. 6th, 1843, *and days following.*

LINCOLN, N C.
PRINTED BY THO. J ECCLES.

1843.

MINUTES

Of the Catawba Baptist Association, at its 15th Anniversary Meeting, at New Bethany Church, Iredell County, Oct 6th 1843, and days following.

FRIDAY. The Introductory discourse, according to appointment, was delivered by Elder Thomas Craige, from Zechariah ix c 13 v. "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Grecia, and made thee as the sword of a mighty man."

1st. Received letters from 11 churches, and minuted the accounts transported.

2d. Elected Elder Thos Craige Moderator, and Thos Carleton Clerk.

3d. Brother John Badget made an apology for not getting the minutes for 1842 printed, which was received.

4th. A door for the reception of Churches into our union was opened. Philadelphia, a newly constituted church, came forward and was received.

5th. Called for correspondence. 1st. French Broad presented a letter by the hands of Elder Stephen Morgan and brethren Jacob Holnfield and James Wagnham, with a packet of minutes. 2. From the Lewisfork a letter by the hands of Elders William Church and South Ferguson. 3 From the Yadkin, a letter and packet of minutes, by the hands of Elders Mark May and Daniel Windsor. 4 From the Bear Creek, a letter and packet of minutes, by the hands of Elders William Garner and Benjamin Hines. 5 From the Green River, a letter and packet of minutes by the hand of Brother Daniel Pruett; all of which were gladly received and took their seats.

6th. Appointed Elders Alexander Abernathy, Jeptha Clark, Brother John Badget, the Moderator & Clerk, with the corresponding brethren, a committee of arrangement, to whom all papers were referred.

7th. Appointed Brethren William Carrell and Randolph Barnet a committee of finance. Then adjourned until 10 o'clock A. M. tomorrow.

Elder Stephen Morgan prayed.

SATURDAY. Prayer by the Moderator. 8th. Called the names of the delegates.

9th. The committee of arrangements reported and were discharged.

10th. Invited ministering brethren who were not members of the Association to seats with us. Elder Nicholas A. Purify accepted and took a seat.

11th. Appointed brethren Thomas Craige, Jr., Randolph Barnet, and David Setser, a committee to supply the stand with preachers today.

12th. Read rules of decorum.

13th. Appointed Elder Alexander Abernathy to write to the French Broad, himself and Miles G. Abernathy and T. Carleton messengers. Elder Stephen Morgan to write to the Broad River, and Elds B. F. Kirby and W. Bandy messengers.—Elder T. Craige to write to the Lewisfork, Brms H. & J. Carleton, messengers. Brother John Badget to write to the Yadkin. Elder Jeptha Clark and T. Williams, messengers. T. Williams to write to Bear Creek, T. Craige, J. Badget, W. Carrell, and T. Carleton messengers. J. Clark to write to the Salem, Millington Williams and J. Badget, messengers. Hugh E. Lefler to write to Green River, B. T. Kirby, W. Bandy, M. Williams, and J. Clark, messengers.

14 The Circular prepared by T. Carleton was called for, read and adopted.

15 Took up the Query from Union, "Is it consistent with Gospel order, to retain members in our Churches, who live orderly lives but are Armenians in principle?" Answered in the Negative.

Appointed Daniel Setser, Millington Williams, and James Bradshaw, a committee to appoint Union meetings, who reported as follows: 1st at Olivet, to commence Friday before the 2d Lord's day in August 1844. Reuben T. Kirby, Miles J. Abernathy, W. Bandy, and Jesse A Clark to attend. 2d at Bethesda meeting house, to commence the 1st Lords day in March 1844 Alexander Abernathy, R T Kirby, W. Bandy, & M Williams, to attend. 3d at Silver creek, to commence Friday before the 1st Lord's day in May, 1844. Thos. Carleton, Thos Craige, M. J. Abernathy, and A. Abernathy, to attend.

17 Appointed Alexander Abernathy to write a circular for next year, and the subject to be sanctification.

18 Appointed the next Association to be held at Mount Zion Meeting house 16 miles East of Morganton, Burke county, N. C. on the Friday before the 2d Lord's day in October, 1844.

19 Appointed Alexander Abernathy to preach the Introductory sermon next year, and T. Carleton his alternate.

20 Elected Elder Nicholas A Purify to preach the 1st sermon on Lord's day, Elder Smith Ferguson the 2d Elder Stephen Morgan the 3 and Elder Daniel Windsor to close with exhortation and prayer. Elder S Morgan prayed, and then adjourned until 10 o'clock A M on Monday.

LORD'S DAY 6 October Elder N A Purify opened the services of the day by prayer, and on Ecclesiastes ix c. 10 v. "Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Elder Smith Ferguson followed on 1st Corinthians, xiii c. 13 v. "And now abideth faith, hope, and charity, these three; but the greatest of these is charity." Elder S. Morgan on Matt xxviii c 18 19 20 vs. "And Jesus came and spake unto them, saying: all power is given unto me in heaven and earth, go ye therefore and teach all nations, Baptising them in the name of the Father, and the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway even unto the end of the world, amen." and we humbly hope the effects will be lasting, from the apparent effect it had on a goodly number of the audience.

MONDAY Oct 9th. Association met according to appointment. The moderator prayed.

21 Called for corresponding letters, which were read and adopted.

22. Called on the Committee of finance, who reported as follows & were discharged. —Contributions from the churches, $7 73 3-4. In the hands of brother John Badget, $6 05. Amount, $13 78 3-4

23 Appointed Clerk to receive the above sum—superintend the printing of these minutes—have 400 copies printed, and distributed as usual. Prayer by Elder Stephen Morgan, then adjourned to the time and place above mentioned.

	Churches.	Counties.	By who supplied	Post Office.	Delegate's names.	Baptised	Rec'd by letter.....	Restored.	Dismiss'd	Excommunicated	Dead.....	Total.....	Contributions....
	—	—	—	—	—								
1	New Bethany,	Iredell,	R H Carskaddon.	Poplar Grove,	John Badget, Hugh E Lollar,	0	0	0	0	0	0	11	$0 60
2	Silver Creek,	Burke,	David Rich,	Brindleton,	David Rich, Willis Epley, Andrew Epley,	8	2	0	0	2	1	31	0 76¼
3	Mount Rahama,	Lincoln,	———	Mountain Creek,	William Bandy, Alfred G. Bandy,	0	0	0	0	0	0	23	0 50
4	North Catawba,	Burke,	Thomas Craige.	Copenhagen,	James Bradshaw, Barnet W. Martin	0	0	0	22	1	0	30	0 75
5	Smyrna,	Burke,	Thos Carleton,	Perkinsville,	Thos. Carleton, Portland Warlick William Carrell,	8	2	0	2	0	0	36	1 40
6	Sharon,	Lincoln,	No Return.										
7	Thessalonica,	Lincoln,	—	Lincolnton,	Henry Rhodes, Henry Reap,	0	0	0	2	2	0	21	0 80
8	Rocky River,	Mecklenburg,	No Return.										
9	Olivet,	Catawba,	—	Sherrill's Ford,	David Setzer, Thos. Williams, William Brown,	2	0	0	0	0	0	25	0 41¼
10	Union,	Lincoln,	Alex. Abernathy,	Drowning Creek,	Alex. Abernathy, M. G. Abernathy, Simon Barger,	0	2	0	0	1	0	29	45
11	Mount Gilead,	Burke,	No Return,										
12	Macedonia,	Catawba,	Bolen T. Kirby,	Vesuvius,	Bolen T Kirby, Jeptha Clark, Rand. Barnett,	0	4	1	0	2	0	31	0 60
13	Globe,	Caldwell,	Thos. Craige.	Globe,	Daniel More,	0	2	0	2	1	0	29	0 60
14	Mount Vernon,	Catawba,	Alex. Abernathy,	Seagle's Store,	Milling. Williams John Leatherman	1	2	0	0	1	0	21	0 46¼
15	Philadelphia,	Caldwell,	Thos. Craige,	Copenhagen,	Thos. Craige, Sr. Thos. Craige, Jr.	1	1	0	0	0	0	19	0 37½

CIRCULAR.

The Catawba River Baptist Association now in session, to the Churches in union sendeth Christian salutation:

Dearly beloved in the Lord: As the first Christian association that met as an advisory council at Antioch, about the year 53, thought proper to write a letter to the brethren in Antioch Syra and Cilicia; (see Acts xv. c. 1. to 30 v.); and as it has been a custom with the advisory councils ever since, we address you on the subject of Church meetings this year, a subject so familiar to each of you, that you may be ready to infer nothing advantageous can be wrote, yet a subject that has borne with weight on our minds for years. In most of our Churches, we have Church-meetings once a month. What are those meetings for? To hear the gospel preached; to deal with unruly members; to exclude and receive, and in short to "set in order the things that are wanting," Titus i c. 5 v Although we use the term Churches in the plural, we more properly should both write and speak in the singular Church For there are three-score Queens, and four-score Concubines, and Virgins without number. My dove my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. She looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. Sol. song vi. c 8 9 10. v.

The Church then is co-ey with Christ's comeliness, which he puts on her, & is there, can there be one of her members willingly absent when her monthly meeting comes round? Awful and shocking truth! but the truth must be told; often, too often, alas! not more than one half of the professed members are present To number the excuses that are often made, would be too ludicrous We must name some of them; one had or expected company; a second has some secular business to attend to; a third did not think many people would be out, and did not know that he could be of much use if there; a fourth, that it looked like raining; a fifth, that it was the business of the Pastor, to supply or attend and see every thing was done in decency and order, and there was not much need of him; a sixth there was some difficulties, and he had rather be away; and the seventh he was not much in love with the present Preacher, or some of the members, and could enjoy himself better at home.

Now dear brethren in Christ, let us touch a little on a few of the consequences of thus neglecting the assembling of ourselves together. Very often our Pastors have to ride from 10 to 20 miles, and some even 30 or more; when they arrive, instead of a united band of Christians to bear up their hands, as Aaron and Hur did Moses', there is but empty seats and a few members; he is dampened in his feelings so, that he cannot edify and comfort the few that are there as he otherwise would; and a continuation for a few years in such a course, though he might have the nerve of a Sampson, the zeal of a Daniel and the eloquence of Appollus, would drive him from them that they would soon have to say "we are as sheep without a Shepherd" Does a matter of distress lay in a part of the Church, the few who are present too often feel an undue fear of acting, and because there are so many absent, lay it over for more to come, and thus difficulties at first trivial, take deeper and wider root, and become serious and even fatal. If we do not feel love for our Preacher or some of the members as we ought, is the absenting ourselves from our duty to ourselves, our brethren, and our God, the way to increase our love to both? surely not. If our dislikes are only unfounded jealousies or imaginary, no better way to remove them than prayerfully meeting with them and unitedly striving

for the unity of the spirit in the bonds of peace. If real, let us with tongues dipped in the fountain of love, and an undeviating discharge of our duties, strive to gain our brother. Look around and see how error is gaining ground. See how the sons and daughters of Adam are yet strangers to God. You have professed to know him in the pardon of our sins. That you are no longer a stranger and foreigner, but a fellow-citizen of the household of God and the saints, and are built upon the foundation of the Prophets and Apostles, Jesus Christ himself, the chief corner stone. We profess to feel that peace that the world cannot give nor take away. How can we hope the world will believe us, or how can we believe it ourselves, when the house of God has not charms sufficient to surmount all worldly and trifling excuses. Dear brethren, if this our short epistle of love reaches the eyes of any of you who have been guilty of staying away from your stated meetings, month after month, with no better excuses than we have hinted above, we do advise, we beseech you, to no longer lie in this luke-warm state, but with the dissipated son in the gospel, arise and go to our father, and may we all enjoy the feast of the fatted calf, under a sense that the dead is alive and the lost is found. For although your names still remain in the Church book—you virtually are dead as far as regards usefulness to the Church, so long as you stay away from your Church.

May our Father which is in Heaven so bless this to each of us, that we may all and always be found in our proper place,—may our Church meetings become more and more interesting, so that not only each member may be there, but our children and neighbors, and all around may attend and be enlightened, convicted and converted—that if we are spared to another annual meeting that instead of the often repeated & sorrowful truth, 'we have a cold time in religion,' we may hear the heart reviving news, the Lord has done great things for us, is our prayer for Jesus sake.

THOMAS CRAIGE, Mod.

THOMAS CARLETON, Clk.

Printer's bill, $14.

MINUTES

OF THE

Catawba River Baptist Association,

At its 16th anniversary meeting, at Mount Zion meeting-house, Burke County, N. C, October 11, 12, 13 and 14, 1844.

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1. *Friday, Oct. 11th.*—The Introductory Sermon, according to appointment, was delivered by Elder Alexander Abernathy, on Solomon's Song, 6th chapt. 10 verse: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

2. Read letters from 13 churches, and minuted the accounts transmitted.

3. Elected Elder THOMAS CRAIGE, *Moderator*, and Elder THOMAS CARLETON, *Clerk*.

4. A door for the reception of newly constituted churches, was opened: St. John's, a newly constituted church, presented a letter and satisfactory testimonials, and was received.

5. Called for Correspondents: Received a letter and package of minutes from the *French Broad*, by the hands of their messengers Elder Stephen Morgan, brethren Stephen M. Collis, Jacob Holyfield, David Byrd, Frederick Hoppus, and Jesse Dickson. From the *Lewis Fork*, a letter and package of minutes by the hand of their messenger, Elder W. D. Holder. From the *Brier Creek*, a letter and package of minutes by the hands of Elder Zachariah B. Adams, their messsenger. From *Green River*, a letter and parcel of minutes by the hands of Elder Jacob Wilkie, their messenger. From the *Broad River*, a letter and minutes by the hands of Elder Drury Dobbins, their messenger. From the *Yadkin*, a parcel of minutes, by the hand of Elder John Richards, their messenger—all of whom were gladly received, kindly invited, and took seats with us.

6. Appointed A. Abernathy, John Badget, Millington Williams and the Moderator and Clerk, with the corresponding messengers, a Committee of Arrangement, to whom all papers were referred.

7. Adjourned until 10 o'clock, A. M. to-morrow. Prayer by Elder D. Dobbins.

8. *Oct. 12th.*—Met according to appointment. Prayer by the Moderator.

9. Called on the Committee of Arrangement, who reported and was discharged.

10. Called the delegates' names.

11. Appointed A. Abernathy, J. Badget, William Carroll and David Setzer, a committee to arrange the preaching to-day and Monday; who reported as follows: Zachariah B. Adams first, William D. Holder second, Joab Wilkie third, Drury Dobbins fourth; Stephen Morgan on Monday.

12. Read the rules of decorum.

13. Invited ministering brethren, who are not members of this body, to seats with us. Elders Ransom P. Cloud and Miles J. Abernathy, accepted and took seats.

14. Appointed brethren J. Badget and W. Carroll a Committee of Finance, who reported as follows and were discharged.

Contributions from Churches, - - - - -	$10 43¾
In arrears to the former Clerk, T. Carleton, - -	0 21¼
Allowed former Clerk for defraying his expenses while superintending printing, - - - - -	1 50
Leaves a balance of	$8 72¼

North Catawba makes a present of twenty-five cents to their former clerk.

15. Appointed William Bradshaw, David Setzer, John F. Leatherman, a committee to appoint Union Meetings, who reported as follows and were discharged. First, at Mount Vernon, on Friday before the 4th Lord's-day in February 1845: brethren Elijah Holifield, James Bradshaw, Richard H. Carskadon and Elder Alex. Abernathy to attend. Second, at Mount Rhuhamah, on Friday before the 3d Lord's-day in April, 1845: brother R. H. Carskadon, and Elder Miles J. Abernathy to attend. Third at Smyrna, on Friday before the 3d Lord's-day in August, 1845: Elders Thomas Craige, Ransom P. Cloud, Miles J. Abernathy, Alexander Abernathy and Amos Helderbrand to attend.

16. Appointed Elder T. Craige to write to the French Broad; himself, T. Carleton, William Bradshaw, Portland Warlick, James Bradshaw and William Carroll, messengers. T. Carleton to write to the Lewis Fork; Elder David Rich and brother R. H. Carskadon, Messengers. Brother John Badget to write to the Yadkin; himself, R. H. Carskadon, Miles J. Abernathy and Hugh Howard, messengers. T. Carleton to write to the Brier Creek; himself, and R. H. Carskadon, messengers. R. P. Cloud to write to Green River; himself, T. Carleton and A. Abernathy, messengers. A. Abernathy to write to the Broad River; R. H. Carskadon and William Bandy, messengers.

Whereas the Salem has not corresponded with us for the last two years, and as we have to pass through the bounds of another Association to correspond with them, we think it advisable to discontinue our correspondence with that body.

17. Elected Elders Joab Wilkie, to preach the first sermon on Lord's-Day; Drury Dobbins the second. Then an intermission of 45 minutes. Elder Stephen Morgan the third, and brother Stephen Collis to close with exhortation.

18. The Circular letter prepared by Elder A. Abernathy was called for, read, received and ordered to be printed with these minutes.

19. Elected T. Carleton to write a Circular for 1845, and the subject be the Baptist's fundamental principles.

20. Appointed our next Association at North Catawba Meeting House, Burke County, N. C., 2 miles above the Love Lady ford, on the north side of Catawba river; to convene on Friday before the second Lord's-Day in October, 1845.

21. Elected Elder Ransom P. Cloud to preach the next Introductory sermon, Elder Miles J. Abernathy his alternate.

22. Adjourned until Monday, 10 o'clock. Elder D. Dobbins prayed.

LORD'S DAY.

Elder Joab Wilkie opened the services of the day by singing and prayer, and addressed a large and well composed congregation, on Matt. 24th chapt. and 44th verse: "Therefore be ye also ready; for, in such an hour as ye think not, the son of man cometh."

Elder Drury Dobbins followed on Job 7th chapt. 17th verse: "What is man, that thou shouldst magnify him? and thou shouldst set thy heart upon?"

After an intermission of 45 minutes, Elder Stephen Morgan continued the service of the day, on Rev. 5th Chapt. 9th verse: "And they sung a new song, saying thou art worthy to take the book and to open the seals thereof; for thou wast slain and redeemedst us to God, by thy blood, out of every kindred and tongue and people and nation."

Brother Stephen M. Collis closed the services of the day on Isaiah the 7th chapt. 25 verse: "And on all hills which shall be digged with a mattock, there shall not come thither the fear of briars and thorns; but it shall be for the sending forth of oxen, and the treading of lesser cattle."

And from the profound attention of the congregation, and the zeal and energy of the preaching, we do humbly hope the good effects will be realized in days to come.

23. MONDAY.—Met according to adjournment. Elder W. D. Holder prayed.

24. Ordered that 400 copies of the Minutes be printed. The Clerk to superintend the same and distribute them as usual.

A request from New Bethany Church was made to the Association, desiring them to look into the standing and qualifications of brother Richard H. Carskadon, and set apart and ordain him to the office of Elder, if found qualified.

Resolved, therefore that we send a Presbytery to said church, to consist of Elders Thomas Craige, Alexander Abernathy, Jephta Clark, Thomas Carleton, Ransom P. Cloud, Miles J. Abernathy, on Friday before the 3d Lord's-Day in May, 1845; then and there to act in said examination and ordination, or otherwise, as they may believe will most redound to the glory of God and prosperity of the Redeemer's kingdom.

Then adjourned to the time and place mentioned in the 20th article of these minutes. Prayer by Elder Stephen Morgan.

THOMAS CRAIGE, *Moderator.*

T. CARLETON, *Clerk.*

State of the Churches.

CHURCHES.	COUNTIES.	BY WHOM SUPPLIED.	POST OFFICES.	Ch. Meetings.	DELEGATES' NAMES.	Baptized	Received	Restored	Dismissed	Excommun'd	Deceased	Number	Contributions
New Bethany	Iredell		Poplar Grove	1	R H Carskadon, J Badget, H Howard	1	3		1			12	1.00
Silver Creek	Burke	David Rich	Bundleton	1	D. Rich, W. Humphris, E. Hollyfield	3	4	1				29	87½
Mount Rhuhama	Lincoln		Mountain Creek		William Bandy, Alfred G. Bandy						1	22	50
North Catawba	Burke	Thomas Craige	Copenhagen	2	J Bradshaw, W Bradshaw, A Craige	1				2		30	1.01¼
Smyrna	Burke	Thomas Carleton	Linville	3	T Carleton, P Warlick, M Spainhower	5			1			40	1.87½
Shaaron	Lincoln	No return											
Thessolonica	Lincoln	Miles J. Abernathy	Lincolnton		Henry Rhodes				4	3		15	85
Rocky River	Mecklenburg	No return											
Olivet	Catawba	W. L. Ballard	Sherrill's Ford	2	David Setzer	5			2			30	56¼
Union	Lincoln	Alex. Abernathy	Drowning Creek	2	Alex. Abernathy, Simeon Barger	2					1	29	55
Mount Giliad	Burke				Letter				5				15
Macedonia	Catawba	B. T. Kerby	Vesuvius	1	Coleman Abernathy, Jas. Abernathy				6			19	56
Globe	Caldwell	Thomas Craige	Globe	4	James Gilbert, Daniel Moore	2				1		30	1 20
Mount Vernon	Catawba	James Crowder	Seagle's Store	4	Millington Williams J F Leatherman		1		5			17	52½
Philadelphia	Caldwell	Thomas Craige	Copenhagen	1	Thos. Craige Sen. Thomas Craige Jun				2			17	50
St Johns	Burke	Ransom P. Cloud			Amos Helderbrand, Joshua Tallent							25	42½

Circular Letter.

The Catawba River Baptist Association, to the Churches in union:

Grace be to you, and peace from God, the Father, and from the Lord Jesus Christ, to whom be glory now and evermore, Amen.

Dear Brethren:—Pursuant to an appointment of our last annual meeting, we now address you upon the subject of sanctification, which has two or three meanings. The first is the act of making holy; the second is purity itself; and the third is to devote or set apart.

The inspired writers have therefore employed this phrase in all its derivations, and many others of the same import, to express their views of the work of grace upon the human heart. We are, therefore, to understand it either collectively or distributively. If we understand it according to the latter, that is one act or one grace, as many have done, it is without meaning or application. True it is, to us it seems by one act of reigning grace the creature is brought from darkness to light; but we are not to understand by the word sanctification one particular grace, but a collection of the whole. Then, if any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, piety to God, he is proud, knowing nothing. (Tim. 6: 34.) This is the same doctrine taught by our Lord in the 17th chapter and 17th verse of John. Jesus, speaking of his disciples and of all that should believe on him through their word, says: "Sanctify them through thy truth; thy word is truth." As if he had said, make them holy by thy word. From these words of our Lord we are to learn four important things in relation to the doctrine under consideration, which couches the great object in view. First, they are to be kept from evil; Secondly, they are to know the means by which they are kept from evil. Here we are to consider two things. Fourthly, that they are to have union and fellowship with the Father, and with Jesus Christ.—

First they are to be kept from evil. Evil, in this sense, means sin. Jesus, speaking to those Jews that believed on him, says: If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him: We be Abraham's seed, and were never in bondage to any man. They understood not that that he spake to them of the bondage of sin. Jesus answered them: Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin. "I will have you therefore to know I came to save my people from their sins; if the Son therefore shall make you free, ye shall be free indeed. (John 8: 31, 32, 33, 34, 36.)

Again the apostle Paul, in writing to his Roman brethren, introduces the same subject; and the whole of the 6th chapter is taken up in the discussion of the question. Read the whole chapter, and you will

see by the complexion of all his arguments, his object is to show that the people of God are kept from evil, sin. Knowing this, that our old man is crucified with him, (Jesus) that the body of sin might be destroyed, that henceforth we should not serve sin: For he that is dead is free from sin.—(Verse 6 and 7.) Again, being then made free from sin, ye become the servants of righteousness.–(Verse 18.) Once more, in the 22d verse, he says: "But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end, everlasting life. Those and many other explicit scriptures, prove that the people of God are saved from evil or sin.

The second thing in our subject, is to inquire after the means by which this great change is wrought. Here we are to observe two things: First, the Word of God is the ordinary means by which sinner's hearts are changed; if not immediately by the Word, all are changed according to the Word. Read Matt. 13 ch.—John 6 : 33—Rom. 1 : 16—1 Cor. 1 : 18, including the 24th verse, and many other places. Secondly, the Spirit of God is the agent that makes the Word effectual. Jesus says, in the 16th chapter of John, 8th verse: And when he is come, the comforter, he will reprove the world of sin and of righteousness, and of judgment; when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear that shall he speak; and he will shew you things to come. (13th verse.) In this view of the subject, the disciples and apostles preached the Word, and have declared, in many places, to this amount: Who also hath made us able ministers of the New Testament, not of the letter, but of the spirit; For the letter killeth, but the spirit giveth life. (II Cor. 3 : 6.)

The fourth thing in the subject is, that they might have union and fellowship with the Father and his Son, Jesus Christ. This union and fellowship arises from the oneness here taught by our Lord, and the oneness from their being sanctified. Jesus says, for their sakes I sanctify myself, that they also might be sanctified through the truth, that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. (John 17 : 19, 20, 21.) Let us here take particular notice to the strength of the argument laid down by our Lord, in behalf of the oneness of the people of God, that it is as strictly true as the union of the God-head: First, they are one among themselves; secondly, they are in the Lord: I in them and thou in me, that they may be made perfect in one. (Verse 23.) Again St. Paul says: What, know ye not that he which is joined to a harlot, is one body: for two, saith he, shall be one flesh. Here Paul argues from the union between man and wife. And take particular notice to his policy. The proposition from which his argument is drawn, is affirmative, and then makes out the conclusion in the affirmative, in order to prove the important doctrine under consideration, and then applies it: but he that is join-

ed unto the Lord, is one spirit. (I Cor. 6 : 16, 17.) Again St. Paul says : For both he that sanctifieth and they who are sanctified, are all of one ; for which cause he is not ashamed to call them brethren.—(Heb. 2 : 11.)

If the limits of a circular would allow us, we could bring many more Scriptures to the same effect; but this is what we understand by the doctrine of sanctification, and by being made one, and being joined to the Lord in spirit. Whenever we prove these two things, we prove the doctrine of sanctification ; and these are so closely connected together, that when we prove the one we prove the other. We shall therefore consider them in connexion; they become one by one perfect plan, and a perfect rule laid down in that plan : this perfect plan is the glorious plan of Salvation in Christ Jesus. Read John 3 : 16, 17, II Cor. 5 : 19, and many other places. And this one rule teaches us that God cannot show mercy, only according to justice in the strictest sense. What we mean by this one perfect rule, is the law of God, that is holy, just, and good. (Rom. 7 : 12.) We find then, according to this law, that all mankind are either clear or guilty ; for not the hearers of the law are just before God, but the doers of the law shall be justified. (Rom. 2 : 13.) The same apostle says, in another place, "By the deed of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. (Rom. 3 : 20.) In the first of these verses the Apostle refers to the work of the spirit upon the heart, which says, he shews the work of the law written in their hearts, (15th verse) as if he had said, by the work of the spirit the law is fulfilled. In the 20th verse of the 3d chapter, is drawn from what he said before concerning the corruption of the human heart; the conclusion of the whole is, there is no fear of God before their eyes, it is vain for them to think to keep this holy law, and therefore be saved, for by the knowledge of sin. The Apostle then introduces the glorious one plan that is mentioned above, by which God can, consistent with himself, save poor sinners. But now the righteousness of God, without the law, is manifested, being witnessed by the laws and the prophets. Take particular notice here : the first thing the apostle calls our attention to, is the righteousness of God that governs the whole subject ; and it appears he had two things in view : first to state the fact, and then confirm it by two witnesses that cannot be denied, the law and the prophets, and goes on to explain it, even the righteousness of God, which is by faith of Christ Jesus unto all and upon all them that believe. For there is no difference, for all have sinned and come short of the glory of God. Being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness, for the remission of sins that are past ; through the forbearance of God to declare, I say at this time, his righteousness, that he might be just and the justifier of him which believeth in Jesus.—(Rom. 3 : 20—26.)

This is what we call sanctification, or making holy to purpose. If the reception of the righteousness of God and justification, and remission of sins, and a declaration of the justice of God in the whole matter, and all done by the Lord himself—we say, if this will not sanctify, we know not what will. The Apostle says, in another place, but of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. (I Cor. 1 : 30.)—You see here four of the most important propositions that we have any idea of, and all drawn from one, and that is of God, being in Christ Jesus; and being in Christ Jesus, they possess the true wisdom, that is, they know God and Christ Jesus, whom he hath sent, and thus are righteous before God. They are sanctified or made holy, and all that are made holy, are completely redeemed.

Our honest view of the subject is, according to the blessed Word of God, that all that are in Christ by a living faith, are sanctified, and are spoken of as such in the word of God.

Paul says to his Roman brethren, among whom are ye called of Jesus Christ. To understand this call aright, read I Cor. 1 : 24—26. "To all that be at Rome, beloved of God, called to be saints or holy ones, (Rom. 1 : 6, 7) unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that, in every place, call upon the name of Jesus Christ, our Lord, both theirs and ours. (I Cor. 1 : 2.)

Note here, Paul writes to the church of God, and in that phrase includes them all, not only there, but the Church of God every where. The same Apostle, in the same Epistle, 6 : 11, after showing who should not inherit the kingdom of God, says, and such were some of you; but ye are washed; but ye are sanctified, in the name of the Lord Jesus, and by the spirit of our God. And, if needful, we could bring many more testimonies; but we think it not necessary. Our object was to show that all who are in Christ Jesus, are sanctified or made holy. It may be asked here, is there not a more perfect state in this life, than being justified and being in Christ? To this we answer: if we admit this as an argument, it will prove too much, and therefore prove nothing.—It will prove that the spirit and grace of God, by which the sinner is called, pardoned and justified, is not holy, or else the spirit and grace of God has done an unholy work, which will not do. Then we conceive no other idea of the believer than that he is holy in point of law and justice. If we throw the whole into an argument, the truth will appear evident. Whatsoever pleases God, is holy; but the believer pleases God, therefore the believer is holy.—These are some of our views of the doctrine of sanctification.

May the God of all grace guide us into all truth, and save us for Jesus' sake.

THOMAS CRAIGE, *Moderator.*

T. CARLETON, *Clerk.*

MINUTES

OF THE

CATAWBA RIVER ASSOCIATION,

Held at North Catawba Church, October 9, 10, 11, 12, 1846.

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1. The introductory sermon, according to appointment, was delivered by Elder RANSOM P. CLOUD, from Gal. 3d ch. 29th verse: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

After a few minutes intermission, and prayer by the Moderator, the Association was called to order.

2. Received letters from 12 churches, minuted the accounts transmitted, and enrolled the delegates' names.

3. Proceeded to elect Elders THOMAS CRAIGE, *Moderator*, and THOMAS CARLETON, *Clerk*.

4. Called for corresponding messengers: and received from the *French Broad*, a letter and minutes by the hands of their messengers, Elders Stephen Morgan, Stephen M. Collis, and brethren Jacob Holifield and James J. Dickson. From the *Lewis Fork*, a letter and minutes by the hands of their messengers, Elders Wm. Goforth and Robert H. Moody. From the *Brier Creek*, a letter and minutes by their messengers, brethren Benjamin Hines, Eli Hendern, and Jabez Hendern. From *Green River*, a letter and minutes by the hands of her messenger Elder Joseph C. Grayson,—all of whom were gladly received, invited, and took seats with us.

From the *Yadkin*, a letter and minutes, but no messenger.

5. Appointed a Committee of Arrangement, to consist of the Moderator and Clerk, Elders Alexander Abernathy, Ransom P. Cloud and Amos Helderbrand, with the corresponding messengers, to whom all papers are referred.

6. Appointed a Committee of Finance, to be composed of brethren Michael Spainhower, Wm. Bradshaw and Leonard Estes.

7. Appointed William Bradshaw, Hugh Howard and Andrew Epley, a committee to select preachers to occupy the stand on Saturday and Monday. Then adjourned till 9 o'clock A. M., to-morrow. Prayer by Elder Stephen Morgan.

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8. *October* 10th.—Met according to appointment. Prayer by the Clerk.

9. Called delegates' names.

10. The Committee of Arrangement reported: the report received and committee discharged.

11. Read rules of decorum.

12. Invited ministering brethren, who are not members of this body, to seats with us: brother Matthew Kirksey accepted the invitation, and took a seat with us.

13. The Presbytery appointed to go to New Bethany in May 1845, to look into the qualifications of brother Richard H. Carskaddon, did not go; and offered as an excuse that they had received letters from New Bethany, stating that they had called Elder Wm. Garner, who with said church, had ordained said brother. A warm, but affectionate altercation now arose, whether said ordination was prudent or legal, and what would be proper; but not coming to any definite act thereon, postponed the subject until Monday morning.

14. Read a letter from Olivet Church, with regard to William L. Ballard, whom they had excommunicated. We recommend the Church for what they have done. And advise them to take no further notice of him, unless he should attempt to preach by authority of the credentials he holds; in that case, let him be advertised in the minutes.

15. Called for the Circular: which was read, received, and ordered to be annexed to these minutes.

16. Appointed Elder A. Abernathy to write to the French Broad; himself, T. Carleton and Wm. Carrell, messengers. Brother James Craige to write to the Lewis Fork; Elders T. Craige and T. Carleton, messengers. Brother Michael Spainhower to write to the Yadkin; Elder Jeptha Clarke and brother Richard H. Carskaddon, messengers. Brother Leonard Estes to write to the Brier Creek; brethren Richard H. Carskaddon and John Badget, messengers. Brother Joseph Bartlet to write to the Green River; T. Carleton and Elijah Holifield, messengers. Brother James Haval to write to Broad River; brother Matthew Kirksby and Elder Bolen T. Kirby, messengers.

17. Appointed three Union Meetings: First, at Philadelphia Meeting-House, on Friday before the first Lord's Day in March 1847; Elders Joseph C. Grayson, T. Carleton, A. Abernathy and brother Elijah Holifield to attend. Second, at Silver Creek, on Friday before the third Lord's Day in May 1847; Elders J. C. Grayson, Millington Williams and Amos Helderbrand to attend. Third, at Union Meeting-House, second Lord's Day in August, 1847; Elders T. Craige, T. Carleton, R. P. Cloud, A. Helderbrand and R. H. Carskaddon to attend.

18. Appointed our next Association at Mount Rhuhama, Catawba County, N. C., on Friday before the second Lord's Day in October, 1847, 13 miles North of Lincolnton, and 7 miles East of Newton.

19. Elected Stephen M. Collis, Alexander Abernathy, S. Morgan, and J. C. Grayson, to occupy the stand on Lord's Day. Then adjourned until Monday, 9 o'clock A. M. Elder A. Abernathy prayed.

LORD'S DAY.

The service of the day was opened by Elder S. M. Collis to a large and attentive congregation from Acts IV ch. 23d verse: "And being let go, they went to their own company and reported all that the Chief Priests and Elders had said unto them." Elder A. Abernathy followed on Luke IX ch. 1, 2 verses: "Then he called his twelve disciples together and gave them power and authority over all devils, and to cure diseases: And he sent them to preach the kingdom of God, and to heal the sick." After a short recess, the services of the day were continued by S. Morgan on Luke XIV ch. 23, 24 v. "And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, go out into the highways and hedges, and compel them to come in, that my house may be filled." J. C. Grayson closed the services of the day on Hebrews XI ch. 24, 25 and 26 v. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompence of the reward."

And, although there was no outcry, from the decent composure of the congregation, the good degree of tenderness manifested among them, the zeal and energy of the brethren, (a zeal we believe tempered with knowledge) we feel a strong confidence that its effects will be realized in days to come.

MONDAY, OCTOBER 12.

Met according to adjournment. Prayer by the Moderator.

20. Took up the deferred subject of Saturday. New Bethany came forward in the spirit of meekness, and stated they were willing to submit the whole matter to the Association. The Association believe, that after New Bethany had applied to them for and had obtained a Presbytery of six ordained preachers, it looked like she acted strange, to say the least, to call one Elder and ordain; especially when there was a set time for the six to go, examine and act as they thought most to the good of the cause. But when we weigh the difficulties on every hand, believe it beyond the limits of the cognizance of our Association to disannul the act of any church; but consider it the duty of this body to advise New Bethany in particular, and the churches in general, to be more guarded against every act of disorder, for the future.

21. Elected T. Carleton to preach the sermon introductory to the next Association, in 1847; and A. Abernathy his alternate.

22. Elected Elder T. Craige to write a Circular for 1847, and subject to be on Intruding Ministers.

23. Read corresponding letters, which were adopted, signed by the Moderator and Clerk, and handed to the bearers.

24. Received a letter and minutes from the Moriah Association,

desiring a correspondence with us. From the distance, our small number, and having to pass through another Association, we think it most advisable to decline; but appointed our beloved brother Alexander Abernathy to write a friendly letter, and send it and some of our minutes, to them.

25. Committee of Finance reported:

Received in contributions from Churches,			$10 23¾
Brother William Carrel made a donation of			50
Brother James Fava	do	do	40
Brother David Moore	do	do	25
			$11 31¼
Several brethren put down some until twelve dollars two and a half centswere made out.			$12 03¼
Due the former Clerk for money advanced for printing minutes		$1 27	
Due for expenses going to Salem to get minutes printed		0 97½	
		$2 24¼	

26. Appointed the Clerk to superintend the printing of the minutes; have 450 copies struck and distribute them as usual. Then adjourned to the time and place above named.

THOMAS CRAIGE, *Moderator.*

THOMAS CARLETON, *Clerk.*

CIRCULAR LETTER.

THE CATAWBA RIVER BAPTIST ASSOCIATION,

Now in session, to the different branches of the Church composing the same, which is in God, the Father, and the Lord Jesus Christ: Grace be unto you, and peace from God the Father, and the Lord Jesus Christ:

From the practice of sending out a Circular, with the transactions of the Association—a practice we believe consummate with Associations; and from the favorable manner in which they have been generally received, we are once more encouraged to address you with one more Circular. In accordance with the 19th Act of this body, at Mount Zion Meeting-House, Burke County, N. C., October 11th, and days following, 1844, we proceed to discuss the *Baptist's Fundamental Principles:*

First, We believe in only one true and living God, self-existant from everlasting to everlasting, without variableness or shadow of turning; pure and holy beyond any thing mortal beings can have any idea of, further than it has pleased him to reveal in the Old and New Testaments, and by the wonderful works of creation. Yet in this all-powerful superlatively pure and inexpressible Holy Being, there are persons, characters or offices, viz: Father, Son and Holy Ghost. We are well aware that this position has, and in all probability will be controverted, while unregenerate men exist on the earth; but to us Christ's words are sufficient on this point. See John x c. 30 v. "I and my Father are one." John xvii c. 11 v: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one." Again, same chapter, 22 v. "And the glory thou givest me, I have given them, that they may be one as we are one." For the fourth time, John xiv c. 9 v: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, shew us the Father?" We might multiply evidence on this subject, but those who will not believe the evidence here introduced, "would not believe, though one were to rise from the dead."

"And God said: Let us make man in our image, after our likeness." Here it may be argued that, as the plural is mentioned in Genesis i c. part of the 26th v., that there were distinct beings engaged in this part of creation; but mark the commencement of the 27th, 28th, 29th, 30th, 31st vs., and you find the inspired pensman using the person in the singular number: hence we believe that it took Father, Son and Holy

Ghost to make the God, who saw every thing he had made, and "behold it was very good."

We believe that man was placed in a happy situation, in a state of innocence; that there was a law given him, and the penalty of that law was death.—A penalty that was to be exacted in the very day on which the transgression was perpetrated; See the last part of the 17 verse II chapter of Genesis: "For in the day thou eatest thereof, thou shalt surely die." We believe that death was a spiritual death. The suptile serpent did insinuate it was a natural death; For, says he, Gen. III c. 4, 5 v. "Ye shall not surely die; For God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as God, knowing good and evil." Adam did not die a natural death at that time, but lived a natural life upwards of 700 years.—But was dead in trespasses and sins from that day until he was quickened and made alive, as were the Ephesians. Eph. II c. 4 v, "You hath he quickened, who were dead in trespasses and sins."

We believe that all the human family were in Adam; that with him they all died that spiritual death. He was a bitter or corrupt fountain: hence the stream has been bitter or corrupt. He was a bad tree; hence he produced bad fruit. It is a universal law through all nature, and confirmed by the Saviour, that like produces like. "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit."

Man now, in consequence of disobedience, sin, and being dead in trespasses and sins, is driven out of the Paradise of God; and a flaming sword, which turns every way, and wielded by a Seraphim (angel) is placed to keep the way of the tree of life: and man, that was once in the likeness of the holy and blessed Trinity, became, from the sole of the foot to the head, nothing but wounds, bruises and putrifying sores. That being who was once good, and very good,—who was truth, innocence and love,—has now become an alien and foreigner from God, and is driven out of Paradise. The flaming sword, which turns every way, is the inflexible and stern justice of God, we believe, which effectually closes the avenues to the tree of life: and man, poor and miserable man, is driven farther and farther off into the land that is cursed for man's sake, and polluted with thorns and briars. Nor have we yet arrived at the worst: For man is in a land of darkness, a land of pits and snares, a subject, and a willing subject of him who is as a roaring lion, seeking whom he may devour; and in order to make sure doubly so, poor man,—poor miserable man,—poor miserable and sinful man—has eyes and sees not; ears, and hears not; hearts, and does not understand!—They are a rebellious house. Ezekiel XII c. 2 v. They fight against God with the fist of wickedness.–They heave against him with side and shoulder.—They are led captive by the devil at his will. We have not told the half; but start aghast at the true picture we have drawn! Were there need of more testimony to establish man's total depravity, we are encompassed about with a cloud of witnesses.

"Known unto God are all his works from the beginning." Acts xv c. 18 v. We believe that with God there is nothing new; but all things present, past and to come, are as one eternal now. And foreknowing that man would fall, provided means whereby the flaming sword of divine justice might be satisfied; and he just and the justifier of his poor, miserable and rebellious creature, man. This position, however dark, deep and mysterious to the dark and enslaved mind of sinful man, is plain to the renewed children of God. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you. I Peter i c. 18, 19, 20 vs. These three verses prove, 1st, that man was lost; 2nd, that he was redeemed; not with any of the most costly things of the earth, but with the blood of Christ, which is already proven to be God manifest in the flesh.

We believe that all the human race are born in sin and included in unbelief. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Psalms li c. 5 v. "For God hath included them all in unbelief, that he might have mercy upon all." Rom. xi c. 32 v. That the whole human family are already condemned, because of unbelief, is certain from the last clause of the 16th verse, xvi chapter of Mark. "For he that believeth not, shall be damned."

We believe that the preaching of the gospel is the ordinary means of God's appointment to awaken sinners to a sense of their lost and ruined state; and that none, however wise, pious, learned, or eloquent, have a right to exercise the ministerial office without the divine call of the Almighty. "And no man taketh this honor to himself, but he that is called of God, as was Aaron." Heb. v c. 4 v. When the preacher is thus called, we believe it is a bounden duty he owes to God, himself and the cause of Christ, to study to show himself approved unto God: a workman that need not be ashamed, rightly dividing the word of truth. II Timothy ii c. 15 v. He should devote himself to reading the Word of God; he ought to lop off every awkward word or gesture; to live an exemplary life; and his brethren should not only bear up his hands in prayer, but should attend to his temporal wants. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn."—A command first given by the Almighty to Moses, and by him recorded, Deut. xxv c. 4 v.; and quoted by St. Paul, and applied by him in his First Epistle to the Corinthians, ix c. 9, 10, 11, 12, 13, 14 vs. "Thou shalt not muzzle the mouth of the oxen that treadeth out the corn." Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and he that thrasheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, we

have not used this power, lest we should hinder the gospel of Christ. Do ye know that they which minister about holy things, live of the things of the temple? And they that wait at the altar, are partakers of the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.

A ministry thus called of God, born not of corruptible seed; not of the flesh or the will of man, are constrained to preach the gospel.—"Woe is me, if I preach not the gospel." I Cor. IX c. last clause 16 v. A minister thus impressed and thus sustained, goes forth, and the spirit of God goes with him: For "Lo! I am with you alway, even unto the end of the world. Amen." Matth. XXVIII c. 20 v. It is his duty to be instant, in season and out of season; to cry aloud and spare not; to feed the flock for whom Christ died; to warn, exhort, rebuke, reprove, and invite all without discrimination; and leave the event with God. For "Paul may plant and Apollus water, but God must give the increase." I Cor. III c. 6 v. And as his promise is to be with his servants to the end of the world, he attends the preaching by his power to such as shall be the heirs of salvation, and grants that repentance that is not to be repented of. And as he, the Saviour, sets as a refiner's fire and as fuller's soap, he increases the convicted soul's repentance, as the refiner increases the heat on the base metal, until it is separated from the virgin gold, and he can see his own image in the pure metal.

The convicted sinner now flies to the law:—It condems. Every hope seems to be gone; and now the cry for mercy is raised!—And this is sure to prevail. The mental eye is opened, and the creature is enabled to believe Christ atoned for its sins on the cross. Here is a soul born again: not of corruptible seed, nor of the will of man, but by the Word of God, to inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them who are kept by the power of God, through faith unto salvation, ready to be revealed in the last times. I Peter, I c. 4, 5 v. Here is a soul sanctified. See our circular appended to our minutes of 1844. Here is one who was once an alien from the commonwealth of Israel, brought near by the blood of Christ, but is now no longer an alien and foreigner, but a fellow-citizen with the saints, and of the household of God. Eph. II c. 19 v. Here is a being that was once dead in trespasses and sins, but is now alive to God, and has a fair and undisputed right to burial in baptism. "Therefore we are buried with Him by baptism into death. Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. VI c. 4 v.

We believe that immersion is Baptism, and Baptism is immersion; and that any other mode than burying the candidate under water, is men's invention. And now to the law and testimony: First, it is admitted that the word Baptize, when traced to its primitive, did mean to dip, plunge or immerse.—This is conceded by a large number of Pedo Baptists. The Rev. John Wesley, in his notes on the New Testament, when commenting on Romans VI c. 4 v., writes, alluding to

doubt to the ancient mode of Baptism by immersion: he says, in his Journal, "I baptized Mary Walsh, aged 8 days, in the ancient manner, that is, by immersion," &c. For the third time he refused to either sprinkle or pour on Miss Parker's son, unless she would say her son was sickly, which she would not do. He went away, and did not baptize the child. And another, who had not so strict regard to the original mode, came and sprinkled or poured, and called it baptism.

We might here cite the reader to a long list of eminent Greek scholars of the highest authority, but time and space forbids.

We come at once to a more sure word of prophesy: And Jesus, when he was baptized, WENT up straightway out of the water, &c. Matt. III c. 16 v. Now if Baptism does mean to immerse, the point is at once settled. If Christ had the water sprinkled, poured, or crossed, why is it recorded, he went up straightway out of the water?

"Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. Matt. III c. 5, 6 v. It is reduced to a certainty, if the word Baptize does mean to put into the water, that John did not at, by, or near, sprinkle, pour or cross, but baptize in Jordan. But, says the objector, John's Baptism was not the Christian Baptism.

Mark says, I c. 1,2,3,4,5 vs. The beginning of the gospel of Jesus Christ, the Son of God, as it is written in the Prophets, Behold I send my messenger before my face, which shall prepare thy way before thee. The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and there went out unto him all the land of Judea and Jerusalem, and were all baptized of him in the river Jordan, confessing their sins. Here, in the 1st verse, Mark does assert that this preaching of John was the beginning of the gospel. His testimony agrees with Matthew. For, in the 5th verse, he does not say, and were all baptized at, by or near Jordan, but *in* Jordan. What can be plainer? Why will any man try to pervert the truth, when it is so plain that one can read as he runs?

Once more, Acts VIII c. 38,39 vs: "And he commanded the chariot to stand still; and they went down into the water, both Philip and the Eunoch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip that the Eunoch saw him no more; and he went on his way rejoicing." Now they both went down into the water; and he, Philip, baptized him, the Eunoch. If in any other way than immersing, why did they both go down into the water? How could they come up out of the water, if they had not been down in it?

Objection.—"If you give the full stress to both coming up out of the water, you will prove that they were both immersed." *Answer.*—If the inspired pensman had recorded that Philip baptized the Eunoch, and the Eunoch baptized Philip, it would; but we see nothing in the whole chapter about the Eunoch baptizing Philip.

Persons, however vile they have been, who have fled to the out-

stretched arms of the Redeemer, united by faith to Christ, and are buried with him in Baptism, have come out, or are rather brought out of the kingdom of darkness, by the power of God, and are sanctified by the precious blood of Christ, which cleanseth from all sins, and are no longer strangers and foreigners from the commonwealth of the spiritual Israel, but are fellow citizens with the Saints, and of the household of God.—Are heirs of God, and joint heirs with Christ; he in them, and they in him; and cannot sin, because his seed remaineth in them. I John III c. 9 v.

We most firmly believe that every one thus called of God; enabled to believe; thus united to Christ; thus washed in the blood of the Lamb; thus sanctified by the washing of regeneration, will never apostatize and be lost. We will now show a few of our reasons for this part of our belief.

"No man can come unto me, except the Father which has sent me, draw him; and I will raise him up at the last day. John VI c. 44 v. Again: My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life: and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my father's hand." John X c. 27,28,29 vs. In the 27th, Christ says, they hear him, he knows them, they follow him. If they follow him, they are not of those who draw back to perdition. 28th, And I give them eternal life. What does eternal mean? If we understand our own native language, it does mean without end. But in the very next sentence,—and they shall never perish,—which, without another word, closes the matter, and leaves it beyond dispute that the eternal salvation of all the sheep is sure; and this backed, as an impregnable wall, by the 29th: My Father which gave them me, is greater than all, and none is able to pluck them out of my Father's hand.

Once more: Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant goodness and mercy, hath begotten us to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time. I Peter I ch. 3,4,5 vs. Here the inspired pensman writes that they are begotten by the God and Father of our Lord Jesus Christ. If so, they are children and legitimate heirs and joint heirs with Christ. The inheritance is an incorruptible one, and undefiled and fades not away. And is not in the hands of the minor heirs, but in heaven, where moth and rust cannot corrupt, nor thieves break through and steal. They are not their own keepers, but are kept by the power of God through faith unto salvation. Let the self-righteous talk about doing this, that, or the other, lest they fall from grace. If we are born of God, it was he who begat us, he it was who gave that pure and holy law which is a moral transcript of himself, and which condemned us, and brought us to Christ, and through faith united us to Christ; who

is the end of the law for righteousness to every one that believeth.

He, our Father, is at the helm, and let the winds blow ever so hard, and the waves run mountain high: he once said to the boisterous ocean, "Peace, be still," and it was obliged to obey him! He can and will do the same again, when there is a need: For he has said, and cannot lie, "No good thing will he withhold from them that fear him." For the fourth time, and we will close our testimony on this part of our principles, not however for want of witnesses, for the Old and New Testaments are full of them, from the beginning of Genesis to the end of Revelations. Ye are dead, and your life is hid with Christ in God; and when Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col. III ch. 4, 5 vs.

We believe, that having such exceeding precious promises, and being thus saved by the free and sovereign grace of God alone, we ought to live with garments unspotted from the world. We ought to keep our lamps trimmed and lights burning. We ought to love one another sincerely, but God supremely. It ought to be the constant inquiry of our hearts, what shall we render to the Lord for all his mercies. We ought to learn to be content with our state, be it what it may, and never doubt the providence of a so wise, good, kind and merciful Father; but remember that all things work together for good to them that love God, to them that are the called, according to his purpose.

Finally, brethren, farewell. Be of one mind. Little children love one another; strive for the unity of the spirit in the bonds of peace. A few more trials, a few more fierce rencounters with the adversary, we ground our arms at the feet of the Redeemer, in realms of endless bliss.

"There we shall see his face,
And never, never sin:
There, from the rivers of his grace;
Drink endless pleasures in."

State of the Churches.

CHURCHES.	COUNTIES	BY WHOM SUPPLIED.	POST OFFICES.	Ch. Meetings	NAMES OF DELEGATES.	Baptized	Received	Restored	Dismissed	Excomun'd	Deceased	Number	Contribution $	C.
New Bethany	Iredell	R H Carskadden	Poplar Grove	1	R H Carskadden, Hugh Howard				2		2	11		65
Silver Creek	Burke	Thomas Craige	Brindleton	1	Elij. Holyfield, Jo. Bartlet, And.Epley				6			34	1	30
Mt. Rhuhama	Lincoln		Mountain Crek		Wm. Bandy, Alfred G. Bandy				2		5	16		50
North Catawba	Burke	Thomas Craige	Copenhagen	2	W. Bradshaw, J. Bradshaw, A. Craige	2	1		1			33	1	00
Smyrna	Burke	Thomas Carleton	Perkinsville	3	T. Carleton, Michæl Spainhower		1				1	37	1	57½
Shaaron	Lincoln	No return												
Thessalonica	Lincoln	No return												
Rocky River	Mecklenburg	No return												
Olivet	Catawba		Lorane's Mills	2	Miles Jones - - - -	1				2	1	34		35
Union	Lincoln	Alexander Abernathy	DrowningCrek	2	Alex. Abernathy, Simeon Barger	1	2		3	1		24		72½
Mount Gilead	Burke	No return												
Macedonia	Catawba	B T Kerby, J Clarke	Vesuvius	1	Letter per James Favelle -	11	6					33		60
Globe	Caldwell	Thomas Craige	Globe	4	Leonard Estes, David Moore -	17	2	1		4	1	50	1	02½
Mount Vernon	Catawba	Amos Helderbrand	Seagles Store	4	Millington Williams - -				3			17		42½
Philadelphia	Caldwell	Thomas Craige	Gopenhagen	1	T. Craige, James Craige, H. Craige		1		3	1		13		70
St John's	Burke	Ransom P Cloud			R.P.Cloud, A.Helderbrand, J. Talbut	2			2			25	1	38¾

MINUTES

OF THE

CATAWBA RIVER ASSOCIATION,

held at Mount Rhuhama Church, Catawba County, N. C.,

October 8, 9, 10, 11, 1847.

The introductory sermon was delivered by Elder Alex. Abernathy, from Eph. 2nd chapter and 22nd verse. T. Carleton not having arrived in time.

After a few minutes intermission, the delegates were called to order. The Moderator offered prayer.

Received letters from eleven churches. Minuted the accounts. Transmitted and enrolled the delegate's names.

Elected Elder Thomas Craige, Moderator, and T. Carleton, Clerk.

Called for corresponding messengers: From the French Broad no return. Lewis Fork, a letter and minutes by the hands of her messengers, John B. Powel and Husten Holsclaw; Brier Creek, a letter and minutes by the hands of her messengers S. D. Swaim, John B Green, and Obadiah Sprinkle; Green River, a letter to which some exceptions were taken; the subject referred until to-morrow; Broad River, a letter and minutes by the hand of J. S. Eazel.

Appointed a Committee of Arrangement, to consist of the Moderator, Clerk, A. Abernathy, J. Badgett and J. Clarke.

Then adjourned until 9 o'clock, A. M. Prayer by A. Abernathy.

October 9th.—Met according to adjournment. Prayer by Alex. Abernathy.

Committee of Arrangement reported, received, and Committee discharged.

Appointed a committee to consist of John Badget, Leonard Estice and Henry Rhodes, to appoint preachers for to-day and Monday. Who reported as follows: J. B. Powel, A. Padget, S. D. Swaim and J. S. Easel, for Saturday.

Took up the subject referred from yesterday. The letter from Green River was received by the hands of Elder Alanun Padget, their messenger.

Read the Rules of Decorum. Appointed a Committee of Finance to consist of James Craige, Wm. Carrel and Leonard Estice, who reported as follows:

Received in contributions from the Churches, $10 85. Due the Clerk for last year's expenses, $5 60 Leaves a balance of $5 25. A sum of $3 67½ was made up on Monday; making a sum in the Clerk's hands of $8 92½.

Appointed David Moore, Henry Rhodes and Wm. Bandy to appoint three Union Meetings: First at the Globe, to commence on Friday before the fourth Lord's Day in April, 1848. Elders R. H. Karskaddon, T. Carleton and T. Craige to attend. Second, at Thessalonica, on Friday before the 2nd Lord's Day in May, 1848. Elders Amos Helderbrand, R. P. Cloud, Millington Williams, and Alexander Abernathy to attend. Third, at New Bethany, on Friday before the first Lord's Day in August 1848. T. Craige, Wm. Bandy, A. Abernathy and James Bradshaw, to attend.

Called for the Circular written by T. Craige, which was read and adopted.

Appointed J. Badget to write to the French Broad; James Bradshaw, T. Carleton, Wm. Carrel and Portland Warlick, messengers. J. Clarke, to write to Lewis Fork; R. H. Karskaddon, J. Badget, and W. Bandy messengers. L. Estice to write to the Brier Creek; J. Clarke and David Setser messengers. T. Craige to write to Green River; R. P. Cloud, A. Helderbrand, M. Williams and Joseph Bevans, messengers. W. Carrel to write to Yadkin; Miles Jones, Matthew Kirksby, Alfred G. Bandy, messengers. J. Craige to write to Broad River; W. Bandy, M. Williams, and M. Kirksby, messengers.

Elected Elders Padget, Carleton, Abernathy and Craige to supply the stand on Lord's-Day. Prayer by T. Carleton.

Lord's-Day, Oct. 10th.—Elder Padget opened the services of the day on John v chap. 25th v. Carleton on Jeremiah ii chap. 13th v. Abernathy on Acts xvii chap. 18th v. Craige closed with exhortation and prayer. The congregation was large and well composed; the preaching was delivered with warmth and zeal, and we hope the good will be realized in days to come.

Monday, Oct. 11th.—Met at 9 o'clock A. M. Prayer by the Moderator.

Elected A. Abernathy to write the next circular and choose his subject; and also preach the next introductory sermon.

Appointed our next Association at Smyrna, twelve miles North West of Morganton, Burke county, N. C. To commence on Friday before the second Lord's-Day in October, 1848.

Called for corresponding letters, which were read, approved, signed and handed to the bearers.

Appointed J. Badget and Thomas Williams to divide corresponding minutes.

Appointed T. Carleton to superintend the printing of the minutes. Have 350 copies printed and distribute them as usual. Then adjourned to the time and place above mentioned. Prayer by Alexander Abernathy.

T. Carleton, *Clerk.* T. CRAIGE, *Moderator.*

CIRCULAR LETTER.

The Catawba River Baptist Association, to the churches of which she is composed, sendeth christian salutation.

Beloved Brethren:—According to appointment at our last Association, we now address you on the subject of intruding ministers; which subject we think should be taken under consideration by all the churches in our union. For we think that much of the peace and harmony of our brethren depends upon faithful and sound pastors or supplies, such as are called as Aaron was, and such as Peter, when the Lord asked him the third time if he loved him, he said, thou knowest all things; thou knowest I love thee. Jesus saith unto him, feed my sheep. John 21, 17. And the Lord, when he commissioned the seventy disciples, said unto them: Go your ways; behold I send you forth as lambs among wolves. Luke 10, 3. Jesus also, after his resurrection, came to his disciples, saying, all power is given unto me in heaven and in earth; go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo! I am with you always, even unto the end of the world. Matt. 23, 18—20. They are to endure hardness, and suffer opposition, and contradiction, and persecution, from city to city, and have to conflict with false teachers; and our Lord tells them to beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. Matt. 7, 15—17. Christ also said, but in vain they do worship me, teaching for doctrines the commandments of men. Matt. 15, 9. Again in the 14th verse of the same chapter, Christ saith, let them alone, they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch. And also consult Isaiah 56, 10 11. His watchmen are blind; they are all ignorant; they are all dumb dogs that cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough; and they are shepherds that cannot understand; they all look to their own way; every one for his gain from his quarter. And Jeremiah saith: a wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means, and my people

love to have it so, and what will ye do in the end thereof? ch. 5, 30 31. And also the same prophet cries out and saith, in the 6th c. 26 27 28: O daughter of my people, gird thee with sack cloth, and wallow thyself in ashes; make the mourning as for an only son, most bitter lamentation, for the spoiler shall suddenly come upon us. I have set thee for a tower and a fortress among my people, that thou mayest know and try their way; they are all grievous revolters, walking with slanders; they are brass and iron; they are all corrupters. And again see Jeremiah 23, 1 2. Woe be to the pastors that destroy and scatter the sheep of my pasture, saith the Lord. Therefore, thus saith the Lord God of Israel against the pastors that feed my people: Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. Also consult Ezekiel, 34, 1 2 3 4: And the word of the Lord came unto me saying, son of man, prophesy against the shepherds of Israel; prophesy and say unto them: thus saith the Lord God unto the shepherds, wo be to the shepherds of Israel that do feed themselves; should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed, but ye feed not the flock; the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them.

It seems from the scriptures already quoted, that there were many dangerous men that were continually intruding upon the people of God, and trying to live and make gain of them, and also merchandising on the Word of God. But it appears not to stop here; for Christ, in the 23d chapter of Mathew, denounces eight woes against those characters. And in the 15th verse, Christ says: Woe unto you, Scribes and Pharisees, ye hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. Again, in the 33d verse of the same chapter, he says: Ye serpents, ye generation of vipers, how can ye escape the damnation of hell. And in Luke 20, 45—47: Then, in the audience of all the people, he saith unto his disciples, beware of the scribes which desire to walk in long robes, and love greetings in the market, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widow's houses, and for a show make long prayers; the same shall receive greater damnation. And in II Cor. 11, 13—15: For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing, if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.

O brethren, how many of them do we see traveling over the world, and some of them coming to our churches, seemingly clothed with all the sanctity and apparent zeal, and talk of great meetings and fine times every where they go; and will ask you how you are coming on here, and what kind of order and discipline is kept up in the church; and if there have been any trials lately, or any grievance among the brethren; and if there be any, they will go amongst the brethren, and secretly hint and talk of the lameness of the pastor, and tell them

that they had adopted new and more wholesome rules in their Association. And like Absalom, when he would have murdered his father for the kingdom, say: Oh that I were made judge in the land, that every one which hath a suit or cause might come to me, and I would do him justice. II Sam. 15, 4. They will tell them, if they could only preach here six months, there would be altered times; for they have made such great alterations at such and such places; and now the brethren there would not take the world for them. And after a great deal of flattery, the church is so taken up with this fine man, that they think surely the Lord has sent his angel amongst them.—They will invite him to come and preach for them. Then he will pretend like he is so pressed about home, and so many appointments out, that he can see no way now. But by and by he will say, let me see, I will try to come the 5th Sunday in the month; and it is a long ways to come; and I am owing a little, and I hardly know what to do about that; if the brethren could help me a little, I would not mind coming. They fall in and make up eight or ten dollars; they can do it directly, they do not grudge their money; he comes and gets his money, and tells them during his absence, what feelings he has had for them, and he wanted to see them so bad, he could not rest, and has had such a weight for them, that he concluded to come six months. He comes about half the time; then becomes transformed into an angel of mourning, and complains that he is in such distress he cannot preach. The brethren must know what is the matter. he tells them his horse and some other property is under execution, and if he does not get $18 or $20 in ten days, his property will be sold. The brethren seeing this fine man in great distress, throw down the money requested. He bids them an affectionate farewell, and makes some excuse that he cannot come next time, but will write them when he can come again. In the mean time some brother of good standing, well acquainted with him, comes and says that no brother of standing would countenance him as a preacher, where he is known, bearing the name of a fornicator or an adulterer, and has not owned any property in two years. He then moves or runs away, and churches are intruded upon and left in splits and divisions. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.—And through covetousness shall they, with feigned words, make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. II Peter 2, 2 3. But these are not all the intruders who bring sorrows in the churches. There are some going about sowing the seed of discord, and breeding splits and divisions in churches, and sometimes have or cause dealings every meeting, perhaps for a year or two; and when they travel through the bounds of the different churches, they never go to a religious house to stay all night; but you will hear of their going to where the worst of company resorts, slipping into balls and dark rooms, and sitting drinking with the drunken till 10 o'clock on Sabbath morning; then the company starts to meeting, and he takes some female behind him, or has one by his side, and when he gets to the preaching ground, he is in right order for preaching. He then gets up and cries out, persecution, persecution; and complains that all the brethren are against him; but, blessed be God, he thinks he will preach as long as he lives. Then all his company will run and fall at his feet; and then he reports

that they have had a great meeting. At evening he turns to his wallowing in the mire, or to his vomit again. Brethren, just turn your attention to your sister churches, and see the many troubles they are brought into by such intruders as these, having to send to you time after time for help, but you cannot decide, you must send up a letter to get the advice of the Association, or a committee to come and aid you, and it may occasion a split in the church that never can be healed up again. See James 4, 4. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world, is the enemy of God.

But, brethren, there is another sort of intruders, that are disturbing and breaking the peace of churches, who wish to aspire to ordination, their standing perhaps not being good where they live, they go to distant churches and recommend themselves, and say, that there are four or five who want to join the church at such a place, and some at another place, and several churches are waiting for him to be ordained, so that he can take the care of them; for they are not satisfied with their present ministers, and that these candidates will stay back and never join without he can be ordained, so that he can baptize them; for they have told him that no other preacher should do it. Some intruders of this kind may impose on weak churches, and get them to send letters to churches in another association that they know nothing about, to get him ordained, and expose themselves, and be a wound to other brethren fifty or a hundred miles off. Churches that have ministers in them are looking over them, both at their doctrine and their walk; and when they find them to be sound and faithful, they are apt to do their own business without being directed by other brethren. Then, like Paul's charge to Timothy, (II Tim. 2, 2:) And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. And again in the 16th verse of the same chapter, he saith: but shun profain and vain babblings, for they will increase unto more ungodliness, and their word will eat as doth a canker. Again, see I Tim. 6, 9—11. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee from these things and follow after righteousness, godliness, faith, love, patience, meekness. Here it appears that Paul has warned his son Timothy of teachers that wish to become rich; and he seems to put a mark on them. He calls them proud, knowing nothing but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself. Brethren, just look around and see how many seem to be going after filthy lucre! and it appears wherever they go they breed contentions and divisions in churches and associations, and always engaged in trying to make their own side good; and a number of them are preaching doctrines that christians know nothing about. They have to try to please the whole world, and in doing this the doctrine of salvation through Jesus Christ is neglected. They will talk a great deal about morality and temperance, and persuading the world that they

are the only preachers in the world; and if these old hard-heads and iron-jackets were out of the way, they could get along better; for they will stick to the old way, preaching the doctrine of salvation in by and through Christ, and that ye are saved only by grace through faith; and that not of yourselves, it is the gift of God. Eph. 2, 8. And perhaps get in your pulpits and tell the people that these old pastors who have the care of three or four churches, ought to have but little if any thing, after they have rode perhaps some thousands of miles to take care of the flock of Christ, in wet and cold, to keep good order and discipline, and laboring to keep the unity of the spirit in the bonds of peace. And if they were to tell you why they ought not to have any thing, they would say because they want all themselves; and some of them will tell you that they are not preaching for money, and at the same time are like a man with the fever, calling at every house, town and village for water, and drinking at every place where he can get it, and then turns round and tells the people that he has never wanted one drop of water yet. So we see where these lovers of money go, churches are intruded upon, and they leave nothing but disunion and troubles for you to grovel with after they are gone, and even divided in their own conferences and churches, but these speak evil of those things which they know not, but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them for they have gone in the way of Cain and ran greedily after the error of Balaam for reward, and perished in the gain saying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withers, without fruit, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. (Jude 1, 10: &c.) Again II Peter 2, 14 15: Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children which have forsaken the right way and are gone astray, following the way of Balaam the son of Boser, who loved the ways of unrighteousness. Paul also warns Timothy of a variety of intruders that will impose themselves on the church in the latter days. Perilous times shall come, for men shall be lovers of their own selves, covetous boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses and lead captive silly women laden with sins; led away with divers lusts; ever learning and never able to come to the knowledge of the truth. II Tim. 3, 1; &c. We are commanded to try the spirits. For John saith: Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. I John 4, 1: Brethren, we should continually be with the bible in our hands, and watch unto prayer, for we are surrounded with snares and traps on every side to bring us into bondage; and we should have a special eye over the ministers, and see who it is that stands bold and faithful in the cause of his master, to feed the flock of God, which is among

you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. I Peter 5, 2: &c. And there is another thing that is very astonishing and that causes much grief and sorrow in churches. There are some members that will stand right against the blaze of gospel truth, and cloke and hide for those disorderly ministers; and even say if they were to see them commit the most black crimes, they would not disclose it, nor let him come to justice. And when they get into debt, will hide and smuggle their property to keep it from paying their just debts; and it is to be feared that some ministers take too great a part in upholding them, and seem to stand forth as lawyers to plead their cause, and that to the distressing of many brethren. Can we, as a denomination of christians, ever expect to prosper while we cling to such clogs as these to the progress of the church and people of God? John in the 18th chapter of Revelations, speaking of an angel's crying, saith: And he cried mightily, with a strong voice, saying: Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drank of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sin and that ye receive not of her plagues: For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she has filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her. Now there was a voice from heaven, not from earth nor of men, saying, come out of her, my people, that ye be not partakers of her sin, and that ye receive not of her plagues. This shows plainly that the Lord has a peculiar people on earth that he intends shall be separated and come out from all such delusions. And like Moses, when he stood in the gate of the camp, and said, who is on the Lord's side, let him come unto me; and all the sons of Levi gathered themselves together unto him, and he said unto them: thus saith the Lord God of Israel: put every man his sword by his side and go in and out from gate to gate, throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor; and there fell that day about three thousand men.

O brethren, let us, like a righteous Lot, when the angels of the Lord laid hold on his hands and brought him forth and told him to escape for his life. Let us try not to be entangled with those who seem to be troublesome. And while we look at the awful and impending cloud of darkness and judgment that is hanging over such heaven-daring and ungodly ministers, as are above described, let us put on the breast plate, helmet, and shield, and lift our cries to our great Redeemer that he would save his church and people from such direful calamities that are surrounding us continually, and save us in his kingdom at last, for the Redeemer's sake.

STATE OF THE CHURCHES.

CHURCHES	COUNTIES	BY WHOM SUPPLIED.	POST OFFICES	Ch. Meetings	DELEGATE'S NAMES	Contributions	Baptized	Received	Restored	Dismissed	Excommunic	Deceased	Number
New Bethany	Iredell	R H Karskaddon	Poplar Grove	1S	R H Carskaddon, J Badget	50				2			9
Silver Creek	Burke	T Craige	Bundleton	1	Joseph Bevans, Andrew Epley, Joseph Bartlet	1 42½						1	34
Mount Rhuhama	Catawba		Mountain Creek		William Bandy, John Bomgarner	50							15
North Catawba	Burke	T Craige	Copenhagen	2	William Bradshaw, J Bradshaw, S Craig,	1 50						1	33
Smyrna	Burke	T Carleton	Perkinsville	3	T Carleton, P Warlick, W Carrel	1 30				1			36
Shaaron	Lincoln	No return											
Thessalonica	Lincoln				Henry Rhodes	1 00				1		1	14
Rocky River	Mecklenburg	No return											
Olivet	Catawba	No return	Loranes Mills	1	Miles Jones	70					1		30
Union	Burke	A Abernathy	Drowning Creek	2	A Abernathy, Simeon Barger, J Clarke	56¼						1	26
Mount Gilead	Burke	No return											
Macedonia	Catawba	B T Kirby	Vesuvius	1	John Headspeth	50				2		1	20
Globe	Caldwell	T Craige	Globe	4	David Moore, Carrel Moore, Leonard Estes	1 81¼				2		2	47
Mount Vernon	Catawba	A Helderbrand	Seagle's Store	4	No return								
Philadelphia	Caldwell	T Craige	Copenhagen	1	T Craige								
St Johns	Burke	R P Cloud	No return		J Craige	1 00						1	16
						$10 80							

In addition to the above contributions, J Smith gave 5 cents; Smyrna $1 00; Globe $1 00; Thessalonica 50 cents; North Catawba 50 cents; Philadelphia 25 cents; New Bethany 22½ cts; Silver Creek 20 cents — 3 72½

14 52½

Cash paid by the Clerk — 5 60

Due the Association — $8 92½

MINUTES
OF THE
CATAWBA RIVER BAPTIST ASSOCIATION
At her Eighteenth Anniversary, held with Smyrna Church, October the 6th, 7th, 8th and 9th, 1848.

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1. The sermon introductory was delivered by Elder ALEXANDER ABERNATHY, from Isaiah LXII chapter 10th verse: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up a standard for the people."

2. After a recess of thirty minutes, the Association was called to order. Prayer by the Moderator.

3. Received and read letters from 10 churches and minuted the accounts transmitted.

4. Elected Elders THOMAS CRAIGE, *Moderator*, and THOMAS CARLETON, *Clerk*.

5. Invited churches newly constituted, or having letters of dismission, to incorporate with us. Rocky Spring, by the hands of Elders Wm. D. Holder and Elijah Chambers, presented a letter of dismission from the Lewis Fork Association, which was received, and they received into the Catawba Association.

6. Invited correspondents to hand in their correspondence: French Broad presented a letter by the hands of her messengers, Elders Stephen Morgan, Stephen M. Collis, and brethren Henry Brookshire and James Washburn, which was rejected, because she, the French Broad Association, has opened a correspondence with the Freewill Baptist Association, which is called the Big Ivy Association, which Association we believe to be unorthodox. The Lewis Fork presented a letter and minutes by the hands of Elder R. H. Moody and br. Moses Smith, which was gladly received, and they took seats with us and aided in council. The Green River presented a letter and minutes, by the hands of Elders Joseph C. Grayson and Baily Bruce, which was cordially received. They took seats with us and aided us in council.

7. Appointed a Committee of Arrangement to consist of Alexander Abernathy, Wm. Bradshaw, Millington Williams, with the Moderator, Clerk and correspondents. Elder Joseph C. Grayson prayed. Then adjourned until 10 o'clock A. M. to-morrow.

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8. *October 7th.*—Met according to adjournment. Prayer by Elder S. Morgan.

9. Appointed brethren Michael Spainhower and Portland Warlick, a Committee to arrange the preaching for to-day and Monday. Who reported Stephen M. Collis, John F. Pendergrass, Baily Bruce and Joseph C. Grayson for Saturday; and Baily Bruce and J. C. Greyson for Monday.

10. From the knowledge of a part of this body in regard to the ground occupied by Elders Stephen Morgan, Stephen M. Collis, and brethren Henry Brookshire and James Washburn, with regard to the

difficulty of opening a correspondence with the Freewill Baptists, we invite said Elders and brethren, as transient members, to seats with us. Elders Stephen Morgan, Stephen M. Collis, John F. Pendergrass, and brethren Henry Brookshire and James Washburn, took seats and aided us in council.

11. Appointed a committee, to consist of Wm. Bradshaw and David Moore to divide corresponding minutes.

12. Appointed brethren William Carrel, Alfred G. Bandy and Joseph Bartlett, a Committee of Finance; who reported contributions from churches, - - - - - - - - - $11 26

Due the former Clerk - - - - - - 1 63¾

Leaving a balance of - - - - - - - 9 62¼

The Globe Church gave the Clerk one dollar.

13. Appointed three Union Meetings: The first at Silver Creek, on Friday before the third Lord's Day in May 1849; A. Abernathy, Millington Williams, Amos Helderbrand and T. Caleton to attend. Second, at Mount Vernon, on Friday before the third Lord's Day in April, 1849; A. Abernathy, T. Craige, T. Carleton and Ransom P. Cloud to attend. Third, at Macedonia, on Friday before the first Lord's Day in September, 1849; Millington Williams, Wm. Bradshaw, T. Craige and William Bandy to attend.

14. Whereas we, on yesterday, dropt correspondence with the French Broad Association, for reasons therein stated, we feel it to be our duty to write them a friendly letter, and therein state the reason therefor. That T. Carleton is appointed to write said letter. Elders Millington Williams, Amos Helderbrand and T. Carleton present the same to the French Broad, at their next Association.

15. Appointed br. Joseph Bartlet to write to the Lewis Fork; Elder T. Craige and brother William Bradshaw to bear it. Brother Michael Spainhower to write to the Yadkin; brethren Samuel Dannere and Wm. Bandy to bear it. Elder Robert H. Moody to write to the Brier Creek; brethren James Bradshaw and James Craige, to bear it. Elder David Rich to write to the Green River; Elders A. Abernathy, A. Helderbrand, M. Williams, D. Rich and R. P. Cloud to bear it. Elder S. Morgan to write to Broad River; brethren William Wesson and John Leatheman to bear it.

16. *Resolved*, That hereafter we will not correspond across any Association.

17. Elected Elders Stephen Morgan, John F. Pendergrass, Joseph C. Grayson and Baily Bruce to occupy the stand on Lord's Day. Then adjourned until 10 o'clock on Monday, A. M. Prayer by Alexander Abernathy.

LORD'S DAY.

The stand was occupied by those appointed: Elder S. Morgan opened the service of the day on Rev. 6th chapt. 1 2 verses: "And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, come and

see. And I saw, and, behold, a white horse; and he that sat on him had a bow; and a crown was given him: and he went forth conquering and to conquer."

Elder John F. Pendergrass followed on Amos IV chapt., last clause of the 12th verse. "Prepare to meet thy God, O Israel."

After a recess of forty-five minutes, Elder Joseph C. Grayson followed on Rom. IV chapt. 16th verse. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed."

Elder Baily Bruce closed on Ephesians II chapt. 19th and 20th verses. "Now, therefore, ye are no more strangers and foreigners; but fellow citizens with the saints, and of the household of God, and are built on the foundation of the Apostles and Prophets. Jesus Christ himself being the chief corner stone."

The Word was preached animating, enlightening, and zealously exhibited. Christians were made to rejoice; and a goodly number of sinners were made (we strongly hope, in good earnest) to cry for mercy. May the God of grace warm the seeds this day sown with the vivifing rays of the Sun of Righteousness, and moisten them with the latter and former rains; that they may prove as bread thrown on the waters, that after many days it may be gathered again.

Monday, October 9th.—Met according to adjournment. Prayer by Elder Baily Bruce.

18. Took up the subject of the Baptist Hymnbook.

Resolved, That, as much inconvenience has long existed in our denomination for want of a suitable and general hymnbook, we are now glad to recommend to our churches for their spiritual edification in devotional exercise, "The Baptist Hymnbook," published by Monsarrat & Co., and edited by Elder W. C. Buck, Louisville Ky., believing it to possess superior advantages to any in use amongst us. For supplies you will apply to Elder Baily Bruce, agent at Sugarhill, McDowel County, North Carolina, where they can be had at the wholesale price.

19. Appointed our next Association at St. Johns, on the road leading from Morganton to Columbia, 13 miles below Morganton; to convene on Friday before the second Lord's Day in October 1849.

20. Elected Thomas Craige to preach the introductory sermon; T. Carleton his alternate.

21. Elected T. Craige to write the circular, and choose his subject.

22. Read the corresponding letters: The letter informing the French Broad Association of our reasons for discontinuing our correspondence, was called for; but, from a misunderstanding, there was none written.

Resolved, Therefore, that our Clerk be directed to send as many copies of these minutes to the Clerk of the French Broad Association as there are churches in said Association.

23. Those appointed to write to Lewis Fork, Brier Creek, Yadkin and Broad River, were called for: all presented letters which were

read, approved, signed and handed to the bearers.

24. The request of the Church, Mount Rhuhama, was now taken up; and we advise her, or any of our churches alike situated, to call the Minister they most desire. And if he is called of God, as was Aaron, and they will remove the difficulties out of his way, he will come and preach to them.

25. Appointed the Clerk to superintend the printing of these minutes; to have 500 copies printed, and distribute them as usual. Then adjourned to the time and place above mentioned. Elder Stephen Morgan prayed.

T. CARLETON, *Clerk.* THOMAS CRAIGE, *Moderator.*

CIRCULAR.

The Catawba River Baptist Association, to the Churches in Union, sendeth greeting:

DEAR BRETHREN:—As it is customary to address you annually in a circular, we address you this year on the all-important subject of Fellowship. The term fellowship comes from the word fellow, an associate, one of the same kind. From hence arises the leading idea fellowship, association, equality, partnership, frequency of intercourse. We find then the inspired writers using this term to express a certain condition peculiar to the people of God. John says in his General Epistle, 1st chapter 3d verse: "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son, Jesus Christ." We see how deeply, wisely, and comprehensively this great man of God states the subject. His declaration contains the principle, and fellowship is the object. John did not say, we have seen many lives, many ways, and many fellowships. But take particular notice, in the beginning of the subject, how clearly he divides it from all others.—He makes use of two relative pronouns: one points to the subject, the other divides it from all others. The subject then becomes definite, and it is so in all its effects. He says that which was from the beginning; which we have heard; which we have seen with our eyes; which we have looked upon, and our hands have handled of the word of life: For the life was manifested, made known, and we have seen, and we bear witness and show unto you the eternal life which was with the Father, and was manifested unto us. The Apostle, in the above, sets forth the strongest reasons of his declaration, and proves their own fellowship. The Apostles, from facts that ought not to be denied, that is, they had been with Jesus, saw his glory, and feasted upon his lovely charms, and were ordained to be his witnesses in all the world.

We now come to take a farther view of fellowship. The Apostle Paul tells us in II Corinthians, 5th ch. 18th and 19th verses. (He speaks before of the new creature.) He says: And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in

Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. These Scriptures are so plain, they need but little comment. We see clearly that God lays his own plans, and does his own work, and there is an agreement with all the honors of the Divine Throne. Again the same Apostle, speaking of the same subject, says: In whom (Christ) also we have obtained an inheritance, being predestinated, according to the purpose of him who worketh all things after the counsel of his own will. Eph. 1 ch. 11 v. Jesus says, in the 17th chapter of John, 4th verse: I have glorified thee on the earth: I have finished the work which thou gavest me to do.

Dear brethren, if the limits of a circular would permit us, we might bring many more texts; but we think this is enough upon this part of our subject. We believe the above Scriptures contain the very foundation of all true fellowship.

We proceed now to discuss the subject more particularly. This will lead us to consider three things: First, man in his depraved state; second, as he is under the influence of divine grace in regeneration; third, in his restored state.

First, man in his depraved state cannot enjoy fellowship with God, because he has not the principle of fellowship in him: However people may contend for man's goodness and his moral agency, the Bible finds none. Paul says: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8ch. 7, 8 v. The universal testimony of all the inspired writers goes to prove man's universal depravity, which will lead us, in the second place, to speak of man as he is under the influence of divine grace in regeneration. And as he is under the influence of grace, he is either active or passive. If he is active, the change cannot take place in him: For, according to true logical principles, the thing acted upon undergoes the change. The change then must take place in the Almighty, which is too absurd to believe. Man then, as he is under the influence of divine grace in regeneration, is passive; and the change takes place in him, being acted upon. This argues with the declaration of the character of the blessed Jesus, recorded in Matt. 1 ch. 21 v. "He shall save his people from their sins." To carry out this divine plan, he came to his own, and his own received him not. But as many as received him, to them gave he the power to become the Sons of God, even to them that believe on his name: Which were born, (came into life) not of the will of the flesh, nor of the will of man, but of God." John 1, 11 12 13. In reference to man's will, St. Paul says: "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Rom. 9. 16. The Apostle Peter, speaking of this subject, connects the means and end together. He says:— "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently; being born again, not of corruptible

seed, but of incorruptible, by the Word of God, which liveth and abideth forever." I Peter, 1. 22 23. Again, St. John says: "If ye know that he is righteous, ye know that every one that doeth righteousness, is born of Him." I John 2, 29. Again, see 3, 9. "Whosoever is born of God, doth not commit sin: For his seed remaineth in him, and he cannot sin." Once more: John says in 5, 1: "Whosoever believeth that Jesus is the Christ, is born of God." If there was not another text in the Bible to prove man's passiveness in regeneration, the above would be enough to satisfy every candid mind.—But to you who wish to know more upon the subject, we recommend the reading of the following scriptures: Ezekiel 3; Zachariah 6, 12 13; Malachi 3, 23; John 6, 44 45; Romans 4, 16; also 5, 8 9 10; II Cor. 5, 17; Eph. 2.—Read the whole chapter and many other places.

We now come, in the third place, to make a few remarks in relation to man in a restored state. The very idea of being born again, conveys the idea of child or children, and children conveys the idea of fellowship. The Bible no where tells us that God has fellowship with the wicked; and we know that the wicked have no fellowship with God. None then have fellowship with God, but the children of God. The Apostle Paul, speaking to his Ephesian brethren, says: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the Saints and of the household of God, and are built upon the foundation of the Apostles and the Prophets, Jesus Christ being himself the chief corner stone, in whom all the building, fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God, through the Spirit. Eph. 2, 19—22. It appears that words cannot make a subject plainer than Paul has done here, and it all arises from their being born again. Notice all the building, the church fitly framed together, in order for it to grow together in the Lord and to be holy too. The idea is that nothing can please the Lord but his own work. Here is a foundation, a chief corner stone, a building, a temple, a habitation that pleases the Lord;—therefore is the work of the Lord, and none can enjoy fellowship with him but those who come into life by his own power and grace. This the Apostle goes to show in the 4th chapter of his Epistle, endeavoring to keep the unity of the Spirit in the bond of peace. The Apostle then shows his reason for what he had said: There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one Faith, one Baptism; one God and Father of all, who is above all, and through all, and in you all. This ought to satisfy every body upon the subject of fellowship. But the Apostle does not stop here; he speaks of the gifts of Christ, and tells what they are for: For the perfecting of the Saints; for the ministry in the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ. 12, 13 verses. Here the Apostle speaks of the perfect man; then goes on to speak of the head of that perfect

man. He says: Speaking the truth in love may grow up into him in all things which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplyeth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This is what we understand to be fellowship, and true fellowship with God. We might collect many more Scriptures to prove this point, but we think the above is enough.

By way of conclusion, we have made some remarks in relation to fellowship with God. We now make a few in relation to one another. We say, upon the same principle that we enjoy fellowship with God, we enjoy fellowship with one another. This is proven from every relation of the subject. John says: "And these things write we unto you, that our joy may be full." This then is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not speak the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanseth us from all sin.—1st Epistle General of John, 1, 4 5 6 7. To walk in the light, is to be followers of God as dear children, and walk in love: For we are members of his body, and of his flesh, and of his bones. Eph. 5, 30.

But divines, in these days, say: "It is not worth while to be so particular; throw away your party spirit, and all unite in one; you only have a little to concede and all will be well." To this we answer: We have nothing to concede. We have got no more truth than we need: Moreover we think this is the ready way to break the peace. It is said, at this time there are six hundred and sixty sects of professing Christians, and nearly as many faiths. If righteousness can be considered as a garment cut into 660 pieces, not all the sons of the bond woman, that ever were, or ever will be, can make it good again. Saying that all sorts ought to unite, is like saying to make one perfect and one nice body, there ought to be alligators, snakes, frogs, and animals of all kinds. At which idea reason turns pale. Revelation declares there is but one body, tho' many members. Think you it would be a good way to make peace, and keep peace, to form a society of all sorts of people? English, Scotch, Irish, French, Germans, Turks, Moors, Arabs, Jews, Indians, Spanish, Hottentots and all sorts in the world? Do we think they would live in peace? Observation founded on facts teaches us, that reason, justice and truth cannot, or has not held mankind together long at a time in a social point of view, much less Christian fellowship. Then we see none have fellowship but those who have the spirit of Christ, and walk according to the law of God.

THOMAS CRAIGE, *Moderator.*

T. CARLETON, *Clerk.*

corresponding minutes.

STATE OF THE CHURCHES.

CHURCHES.	COUNTIES	BY WHOM SUPPLIED.	PO. OFFICES	Ch. Meetings	DELEGATES' NAMES.	Contributions	Baptized	Received	Restored	Dismissed	Excommunic	Dead	Total Number
New Bethany	Iredell	Wm. Garner	Poplar Grove	1	Samuel Danner, Hugh Howard - -	65	2						11
Silver Creek	Burke	Thos Craige	Brindleton	3	David P. Rich, Jas. Bartlet, Andrew Epley	1 12½					3		29
Mount Rhuhama	Catawba	No supply	Mountain Creek		William Bandy, Alfred G. Bandy - -	50							14
North Catawba	Burke	T. Craige	Copenhagen	2	Henry Smith, Wm Bradshaw, Jas Bradshaw	1 50				2		2	27
Union	Catawba	A. Abernathy	Drowning Creek	2	A. Abernathy, Simeon Barger - - -	1 25						1	24
Globe	Caldwell	T. Craige	Globe	4	Job Moore, David Moore, Allen Cragg	1 00	3			3		1	46
Mount Vernon	Lincoln	A. Helderbrand	Seagle's Store	4	W. Wesson, J. F. Leatheman, M. Williams	91¾				1		1	15
St. John's	Burke	R P Cloud			Amos Helderbrand - - - - - -	1 11¾	1			2	2	2	93
Rocky Spring	Caldwell	T Carleton	Collettsville	2	Wm. D. Holder, Elijah Chambers - -								27
Philadelphia	Caldwell	T. Craige	Copenhagen	1	T. Craige, sen , T. Craige, jr., Jas. Craige,	75	4					1	17
Smyrna	Burke	T Carleton	Perkinsville	3	Portland Warlick, M.Spainhower, T.Carleton	2 05				3	3		30
Shaaron	Lincoln	No return											
Thessalonica	Lincoln	No return											
Rocky River	Mecklenburg	No return											

MINUTES

OF THE CATAWBA RIVER BAPTIST ASSOCIATION, AT ITS NINETEENTH ANNIVERSARY, HELD WITH ST. JOHN'S CHURCH, October 12th, 13th, 14th, 15th, 1849.

1st. The introductory sermon was delivered, according to appointment, by Elder THOMAS CRAIGE, from Isaiah 49th chapter 8th verse. "Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and will preserve thee, and give thee for a covenant of the people."

After an intermission of 30 minutes, the delegates were embodied. Alexander Abernathy prayed.

2nd. Received and read letters from 15 churches, and minuted the accounts transmitted.

3rd. Elected Elders T. CRAIGE, *Moderator*, and T. CARLETON, *Clerk*.

4th. Called for corresponding messengers, and received from Lewis Fork a letter and minutes by the hands of Elder Burton Bradley and brother James Reid, their messengers. From the Broad River, a letter and minutes, by the hands of Elder T. K. Pursley, W. Hill and R. P. Logan, their messengers. From the Green River, a letter and minutes, by the hand of Elder Joab Wilkie, their messenger. All of whom were gladly received and took seats with us.

5th. Appointed a committee to consist of R. P. Cloud, David Seton and Wm. Bradshaw, to arrange the preaching for to-morrow and Monday. Then adjourned to the 13th October, 9 o'clock A. M. T. Carleton prayed.

6th. OCTOBER 13th.—Met according to adjournment. Prayer by the Moderator.

7th. Called delegates' names.

8th. Read rules of decorum.

9th. Appointed Portland Warlick, Michæl Spainhower and Wm. Carrel a Committee of Finance, who reported:

Received in contributions from the churches,	$13 41¾
Due former Clerk - - - - - - -	1 55¼
Leaves a ballance of	$11 86½

10. The committee to arrange the preaching for Saturday and Monday, reported Elders Burton Bradly, Joab Wilkie, T. K Pursley and Wade Hill for Saturday; and Elder Alexander Abernathy for Monday.

11th. Appointed Elder R. H. Moody to write to the Broad River; Elder Millington Williams to bear it. R. P. Cloud to write to the Lewis Fork; Alexander Abernathy and Amos Hilderbrand to bear it. Brother John Badget to write to the Green River; R. H. Moody, T. Craige and T. Carleton to bear it.

12th. Appointed a Union Meeting at Union Church, on Friday before the Second Lord's-Day in April 1850. Second at North Catawba, on Friday before the second Lord's-Day in August 1850; Millington Williams, Amos Hilderbrand, Alexander Abernathy and T. Carleton to attend. Third, at Thessalonica, on Friday before the second Lord's-Day in May 1850; Alexander Abernathy, T. K. Pursley, and Wade Hill to attend.

13th. Appointed R. P. Cloud and Job Moore a committee to divide corresponding minutes.

14th. Called on T. Craige for the Circular letter, which was read, adopted, and ordered to be appended to these minutes.

15th. Elected Elders T. K. Pursley, R. P. Logan, and W. Hill to occupy the stand on Lord's-Day.

16th. *Resolved*, to copy the 27th article of the Broad River Association minutes: "That we notice on the face of our minutes John Q. Barber, who has been officiating in the capacity of Baptist preacher, in disorder. The churches are therefore cautioned to beware of him as an impostor."

17th. Elected Elder R. H. Moody to write the Circular for 1850, and choose his own subject.

18th. Elected Alexander Abernathy to preach the introductory for 1850; R. H. Moody his alternate.

19th. Appointed our next Association at Rocky Spring, Caldwell County, N. C., 11 miles West from Lenoir; to commence Friday before the second Lord's-Day in October, 1850.

20th. Appointed the Clerk to superintend the printing of the minutes, have 500 copies printed and distribute them as usual. Then adjourned until 9 o'clock Monday morning. Alexander Abernathy prayed.

LORD'S-DAY.

The Stand was occupied by those appointed: Elder R. P. Logan opened the services on II Peter 3rd chapt. 5th verse. T. K, Pursley followed on Mark 16th chapt. 15th verse. After an intermission of 30 minutes, Elder W. Hill closed the services of the day on Isaiah 55th chapt. 4th verse. The congregation was large, well composed and solemn; the preaching was zealous and affecting. May it be as bread cast on waters.

October 15th.—Met according to adjournment. Prayer by the Moderator.

21st. Took up the case of R. H Carskaddon, formerly an ordained minister of this Association, but now excommunicated, and as we are well informed, has been preaching since he was excluded. We therefore take this method of publishing him as an impostor.

22nd. Called upon those appointed to write corresponding letters; which were read, approved, and handed to the bearers.

23rd. Adjourned to the time and place above mentioned. Prayer by R. H. Moody.

THOMAS CRAIGE, *Moderator.*

T. Carleton, *Clerk.*

STATE OF THE CHURCHES.

CHURCHES.	COUNTIES	BY WHOM SUPPLIED.	PO. OFFICES.	Ch. Meetings	MESSENGERS' NAMES.	Contributions	Dead	Baptized	Received	Restored	Dismissed	Excluded	Total
New Bethany	Iredell	Wm. Garner	Poplar Grove	1	John Badget, Hugh Howard	82¼		5		1		2	14
Silver Creek	Burke	T. Craige	Brindleton	3	Andrew Epley, Willis Epley	1 02½				1			29
North Catawba	Burke	T. Craige	Copenhagen	2	William Bradshaw	1 00							27
Union	Burke	A. Abernathy	Drowning Creek	2	Alexander Abernathy, Simeon Barger	75		4					29
Globe	Caldwell	T. Craige	Globe	4	Job Moore, William Edmonston	1 50	2	1			2	2	42
St. John's	Burke	R. P. Cloud	Mulgrove	4	Amos Helderbrand, Jesse Hudson	1 10		3					25
Rocky Spring	Caldwell	T. Carleton	Collettsville	1	R. H. Moody, Daniel Coffey, Wm. Carrell	1 25			8	1		3	30
Philadelphia	Caldwell	T. Craige	Copenhagen	1	Thomas Craige, James Craige	75	1			1			17
Smyrna	Burke	T. Carleton	Perkinsville	3	T. Carleton, P. Warlick, M. Spainhower	1 83¾	1				4		27
Thessalonica	Lincoln	M. Williams	Lincolnton	2	William Roderick	87					2		12
Olivet	Catawba	Wade Hill	Sherril's Ford	1	Daniel Setser	78¾		2		1			22
Macedonia	Lincoln	Jeptha Clarke	Lincolnton	2	Matthew Kirksey	50	1	2			13		24
Mount Vernon	Lincoln	A. Helderbrand	Seagle's Store	3	M. Williams, T. Davis, William Wesson	72½							16
Mount Rhuhama	Catawba	No supply	Newton	2	William Bandy	50		1					17
Rocky River	Mecklenburg	No return											

Circular Letter.

The Catawba River Baptist Association to the ministers and churches of her body:

Dear Brethren:—From the constant union and friendship that we have had with each other, and from the obligation that we feel to be under to our brethren, we address you this year on the subject of Regeneration.

When we look at the state of the church throughout the civilized world, we cannot but be persuaded that it is close upon some great revolution or change in some way. The calm and smooth water is nearly passed through, and our ears can now distinctly hear the noise of the waves, and our eyes discern the foam of the breakers. Distress of nations is coming on with perplexity; the sea and the waves roaring.—If ever there was a time which called for reflection and humiliation, it is the present! Yet, as it respects ourselves, brethren, the ministers of our Association, since it has been organized, have been the same in faith, principle and doctrine; and our churches generally the same with us, so that we have had no splits nor divisions among ourselves, for which we should be under the greatest obligations to our blessed Redeemer. Paul says, II Thess. 2, 3: "Let no man deceive you, by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." The church has abundantly corrupted their way by the Institutions of these latter days and the traditions of men; she has spread her nursing lap too wide, and has filled it with young wolves; she has fed and clothed them, and brought them up almost without number. They now have become exceedingly greedy, and are exploring the world over, and are become strong enough now to make war with the saints, they bearing the name of Old School Baptists, and being brought up by them, become dissatisfied with that name, because they preach salvation by grace & faith, and exclude works as meritorious to salvation. This doctrine is not popular enough; they cannot increase their number fast enough to satisfy their gnawing appetites; they want some article of our faith to read some other way, to suit their Armenian principles; and after trying a great many ways, and failing to move the old standard, they then must hunt surnames. So there arise a great many sorts of Baptists, such as New Lights, Camelites, &c. &c. and last of all, the name of Free Will Baptists. Now we will suit and take the world, so they will preach a doctrine that will please mankind while in a state of nature, and rend and split churches and Associations, and seem to enjoy themselves with religionists of any kind; and it appears that good order and Gospel discipline are almost lost amongst us; and it is to be feared that numbers are brought into the church without a knowledge of true repentance; they cannot tell any thing of a law work on the soul, nor do they relate any thing satisfactory to him that is spiritually taught; some perhaps not more than one or two words can be got out of; and when the minister does all he can to teach them what to say, and is about to fail, some old lady who is very forward to speak on such occasions, will rise and express great satisfaction from some conversation that she has had with them previous to this time; then two or three will say, we all have seen them down, and so the work must be genuine. Then they are received into the church; and so numbers crowd into the church that are entirely void of the gospel system, telling nothing about the damnable state that they saw themselves in, nor of the law uttering their guilt. And by this means a majority is brought into the churches, and when difficulties arise in the church, the true believer is in the minority, and the

cause must suffer, and the christian privileges are destroyed ; so they break and blend good order and discipline, till it seems, amongst a great many, to be almost lost.

Although we being in this state of digression, and getting bedaubed among the pots, yet there is a people amongst us that do see eye to eye, and speak and feel the same thing, which we will now endeavor to show by explaining the work of regeneration in the heart, the sinner being dead and fallen into a state of condemnation. See Gen. 2,17. In the day thou eatest thereof, thou shalt surely die. For by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned, or in whom all have sinned.—The fatal, woful effects of this fall and breach of the covenant, that by this means we have fallen into a state of sin and misery, that our state is a sinful state, we being guilty of Adam's first sin, wanting original righteousness, and our whole nature being corrupted, whence proceeds all our actual sin and that our state is a miserable state, having lost communion with God, being under his wrath and curse, liable to all the miseries of this life, to death itself, and to the pains of hell forever, for the covenant of works is broken and cannot save us, and we are broken and cannot save ourselves. There was a covenant of works made with the first Adam and his seed before the fall, and God was upon these terms with man ; do and live ; and if you do not, you shall die. Now Christ being the second Adam, undertaking for fallen man, there is a oneness and identity between the covenant of grace as made with Christ and as made with us ; in him both are one and the same covenant, for here the father is contracting with the son : I will give thee for a covenant of the people. (Isaiah 42, 6.) Therefore that with the Son and with the people belongs to one and the same covenant ; with respect to Christ, it had its constitution from eternity ;—with respect to us, it had its application in time. On this account it is called grace given us in Christ before the world began. (II Tim. 1,9. Also see Titus 1, 2.) In hope of eternal life, which God, who cannot lie, promised before the world began. Now to effect this great work of regeneration, Christ comes down, in whom dwells the fullness of the whole god-head bodily, with all the attributes of God and every divine perfection in him. Now these attributes, and all the perfections of God are concerned in the salvation of the sinner, and all must be present at the very moment when the soul is regenerated and born of the spirit. But to make this matter a little more plain : The sin of man had brought real confusion among all the creatures of God on earth, and a seeming war among all the attributes of God in heaven, concerning the execution of the sentence of the law upon mankind, the transgressor thereof. Some of these attributes, such as Mercy, clinging to the sinner, saying: If the sentence of death be executed upon them, how shall I be glorified ?—others, such as truth, saying : If the sentence be not executed, how shall I be glorified ? So come Justice and Peace, and all the perfections of God, sueing for their opposite like claims, and cannot come together without an infinite satisfaction made to divine justice. Therefore Christ must be crucified, in order to bring about this meeting together and satisfying all their opposite like claims. The sweet singer of Israel cries out and says : Mercy and truth are met together ; righteousness and peace have kissed each other. Now as to the meeting time, you may take notice for further information, although this blessed meeting once taking place, is still continued, and cannot properly be said to adjourn from time to time, and from place to place,—for this assembly never dissolves. Yet, in a suitableness to our weak capacity and finite understanding, which cannot rightly conceive of a meeting that never had a time to meet, because they

met in eternity; and never shall have time to part, because they met to eternity. We cannot conceive of it, but by taking it as it were into so many parts, or considering it in so many meetings or remarkable instances.

Before we speak of the great meeting together in the soul at the time of regeneration, we will particularise some interesting meetings: The first meeting we will notice is their meeting together in council, for the redemption of man from all eternity, before ever the foundation of the world was laid, or the morning stars sang together; likewise their meeting together in the garden of Eden, after man had made himself naked, and pronounced that the seed of the woman should bruise the serpent's head; another remarkable meeting was their meeting together on the banks of Jordan, when Christ was baptized, when a voice from heaven was heard, saying: This is my beloved son, in whom I am well pleased. Again they met together in the garden of Gethsemane, when Christ, being in agony, did sweat as it were great drops of blood; and another notable meeting was their meeting together on Mount Calvary, where Christ was crucified, when their lips embraced each other in a kiss of blood to their infinite satisfaction.—We might speak of a great many meetings, and say a great many things by way of explanation, suitable to the nature of the case in hand, but we will only speak of but one more meeting, one perhaps that is recorded in the heart of every believer,—and the order and acts of this meeting will never be forgotten in time,—and that is their meeting together at the bar of conscience, God's lower court here on earth, for a reconciliation in time between God and the sinner. Through the law the sinner gets the conviction of guilt as well as sin, that he is bound over to punishment according to the law; for guilt is properly an obligation to punishment, as by the precept of the law the sinner comes to get knowledge of the intrinsic evil of sin in its nature, so by the penalty of the law, he comes to get the knowledge of the consequential evil of sin, as binding him over to hell, death and damnation; that the curse of God, the wrath of God, and the vengeance of God, are the retinue and train of attendants that accompany sin; and so the sinner is put in fear of hell and damnation. It may be, when he goes to bed he shall never rise again; when he goes out, he thinks he shall never come in again; he is afraid his meat will choke him, or the house fall above his head, or the earth open and swallow him up; sense of wrath haunts him like a ghost. The sinner is put in prison, and concluded under sin. (Gal. 3, 22.) Sin is the prison, the sinner is the prisoner, God is the judge, and the curse of the law is the bond by which the prisoner is tied neck and heel; and from this prison there is no escape, without the mercy of God in Christ. Now his sins separate between him and his God, and he thinks that he has committed the unpardonable sin, and that there is no mercy for him; he fears that he is reprobated and abandoned to destruction, and would now gladly change his state to that of a brute which has no soul; and also laments that ever he was born, feeling himself as unfit for heaven as hell itself. Here the sinner becomes dead to the law. Paul said: I, through the law, am dead to the law, that I might live unto God. He finding himself without strength in the mire and clay, in a pit of destruction, his heart nothing but a sink of sin, and seeming in the very jaws of death, he thinks of leaving his home and bidding farewell to all behind, and mourning over his desperate state forever. The law has brought him to feel that he is nothing but a hell of sin. Now right at this juncture, all the attributes of God appear in court, white and clean, with all the perfections of heaven surrounding the sinner, and

he in the midst, as black as hell itself, for he has covenanted with death and with hell at agreement. Now see and behold! O what a wonder to both men and angels to see such a black, hellish monster married to the Son of God, the second person in the Trinity. Now right at this moment he puts forth his purgative power, even the blood of Christ, who through the eternal spirit offered himself without spot to God, doth purge the conscience from dead works, to serve the living God, so that they which are called might receive the promise of eternal inheritance. (See Heb. 9, 14 15.) Now this purgative power and virtue come by a certain internal speech; and what doth it speak to the conscience? O! it speaks better things than the blood of Abel! that speaks vengeance, but this speaks mercy and peace, in conjunction with truth and righteousness and justice. For where even justice's satisfying blood calls for mercy and peace, mercy and truth, righteousness and peace meet and embrace each other. This blood is the cement whereby they are joined together, and the soul espoused to Christ, his sins pardoned, and he gets an eternal kiss of every member in the meeting. He now has got an armfull of Christ; his soul is ravished. O! he finds himself, by faith, standing on the very pillars of heaven. Now when faith is in exercise, he can challenge every devil in hell; he feels that his salvation is as sure as heaven; his soul is more eased and pleased than if he had been crowned emperor of all the kingdoms of the world; and if he had ten thousand tongues, he would praise God with them all. He is lost for language to express the joy and glory he sees and feels. All things are become new, and he is become a new creature. Right here the law gives mercy a full receipt, saying: I have no more dominion over the sinner, for he is no more under the law, but under grace. This being done in open court, it is found on the records. There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit. Before this blood was applied, the conscience of the convinced sinner is all in a flame like Mount Sinai, thunder and lightning, and smoke and darkness, and fear of hell and vengeance compassing his soul about, when it is arraigned at the instance of the fiery law, to pay the double debt to the mandatory and the minatory parts of the law, that is perfect obedience, upon the pain of eternal death and damnation. The sinner finds himself lost and undone forever by this law; but when the blood of sprinkling comes in and appears at the bar of conscience, it speaks better things than the law. And what says it?—Why the language of it is: With your leave, O law! you have nothing to crave; for Christ, the Son of God, was arraigned at the instance of divine justice to pay all his debt, because he was this sinner's surety and substitute; and he actually paid it by obeying the command and undergoing the penalty of the law. And for this I produce the ancient records of God. In the volume of this book it is written of Christ, that when sacrifice and offering would not, he said: Lo! I come.—I delight to do thy will. And that the Lord hath laid on him the iniquity of us all, that he was made a curse for us; yea, that he was made sin for us,—even he who knew no sin,—that we might become the righteousness of God in him, after being led to repentance and the forgiveness of sins, and being regenerated and born of the spirit. Then how can we turn round and invite people to come to Christ upon their good works, contrary to the scriptures and our own experience? Their appears to be a number of preachers who will take their stand upon neither side, but when they preach their sermons are based on works; and in their addresses they will try to raise a flame amongst the people, and excite their passions, and frighten the weak minded, and tell them that

Christ will come in this opportunity, and forgive their sins. And they are so prejudiced against those who preach salvation by grace, that when they go to preach, they will tell the people that they believe mightily in a free salvation, and so try to throw a dark shade upon the doctrines of grace. But let us suppose two shoemakers: one says to his friend, he wants to give him a pair of shoes; and if he will come and grub three days, he will give him the shoes. The other then says to his friend: sir, I want to give you a pair of shoes; I have gone to all the cost and paid all expenses for you, and now I bestow them to you without money and without price. Here we will leave the reader to judge which of these are the free gift, and which of these two individuals would love most in return: But when we come to take the drift of the scriptures, and the many similies therein contained, we cannot find those differences existing in those that are regenerated and born of the spirit: for they are governed by that spirit that set apart Abel from Cain, and Shem from Ham, the true Israelite from the false Israelite, and the true christian from the false christian. This is an evidence to christians that their spirits are in unity, by being in possession of the same holy spirit, poured into their hearts, which gives us confidence in each other. Hence we see that the same bright stream from the fountain of life itself, illuminates his chosen, so that every act of ours will manifest this heavenly source and become a sign; and these signs we must be continually exhibiting as children of light to each other, assuring each other of our fellowship, and thus bringing our spirits into union, as members under our great head. Our Saviour has expressed, by many lively parables, his intimate union with his people: he has termed himself the bridegroom; this body then, to which he has been married, must be one with him, must have one course of action, one mind, one interest, one end; must love and hate, cherish and reject, hope and fear the same thing. (See John 15, 1 2.) He has called himself the vine, of which himself is the main trunk, and his followers the branches; this shows that they are all parts and portions of himself; that from him they derive, as branches from the same trunk, their sap; draw all their stream of spiritual nourishment; their very inmost and vital principle of thought, word and deed, in the duly appointed seasons, by various channels of works of love to each other, so that from him is all their bloom and beauty of holiness, their leaves, their flowers and their fruit. This shows the joint union between Christ and his people: For we are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained, that we should walk in them. (Eph. 2, 10) If thus be our union with Christ,—if thus our spirit, in all its thoughts and designs, must conspire with his spirit,—if thus every act of our life must be or agree to our union with him, and in him with one another, how can we possibly cease from shewing to our friends, from root through stem to topmost branch, the proofs of the indwelling sap of life, these signs and marks of our professions. Such is the church of God, gathered from all ages and nations, under one head; taught by the same spirit, united in the same faith and works, to be presented holy, entire, without rent or spot or wrinkle.

MINUTES

OF THE

CATAWBA RIVER ASSOCIATION,

HELD AT

ROCK SPRING CHURCH,

CALDWELL COUNTY, N. C.

October the 12th—15th, 1850.

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1. The introductory sermon was delivered by Elder R. H. Moody, from I Pet. 5, 2. Elder A. Abernathy having failed to come.

2. Read letters from six churches, and minuted the accounts transmitted.

3. Elected Elders T. Craig, *Moderator*, and R. H. Moody, *Clerk*.

4. Called for corresponding messengers: From Broad River, no return. Green River, a letter and parcel of minutes, by the hands of J. C. Grayson. Lewis Fork, a letter and parcel of minutes by the hands of Elders B. Bradley, C. Livingston, S. Metlock, and E. Tilly.

5. Appointed a Committee of Arrangement, consisting of T. Carleton, J. Badget and Wm. Carrell, with the Moderator and Clerk. Then adjourned till Saturday morning 10 o'clock. T. Carleton prayed.

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6. Saturday.—Met according to adjournment. Prayer by the Moderator.

7. Received a letter from Silver Creek church.

8. Called delegates' names.

9. Appointed brethren D. Moore, L. Estes and J. Badget, a committee to arrange preaching on Saturday and Monday; who reported for Saturday, B. Bradley, H. Holsclaw and J. C. Grayson; S. Metlock and C. Livingston for Monday.

10. Read rules of decorum.

11. Appointed L. Estes and J. Badget a Committee of Finance, who reported contributions from churches, $8 00; by individuals, $2 11¼ cents; whole amount $10 11¼ cents.

12. Appointed T. Carleton to write to Broad River; Elder R. H. Moody and brother Wm. Carrell to bear the letter. Michael Spainhower to write to Lewis Fork; Elders T. Carleton, T. Craig and R. H. Moody to bear the letter. Jesse Moore to write to Green River; Elders T. Carleton, R. H. Moody and brethren Wm. Carrell, Jesse Moore and Elijah Chambers to bear the letter.

13. Appointed Elder T. Carleton, John Badget and David Moore, a committee to remodel the sections of the Association, who report: 1st Section, New Bethany, Olivet, Mt. Ruhama, Macedonia, and Sharon. 2nd Section, Thessalonica, Union, Mt. Vernon, St. Johns and North Catawba. 3rd Section, Silver Creek, Philadelphia, Smyrna, Globe and Rocky Spring.

14. Called for the circular written by R. H. Moody, which was read and adopted.

15. Appointed three Union Meetings: first, at Philadelphia, to commence on Friday before the first Lord's-Day in December, 1850; Elders T. Carleton, A. Abernathy and R. H. Moody, with their Pastor, to attend it. Second, at Smyrna, to commence on Friday before the third Sabbath in May, 1851; Elders T. Craig, C. Livingston, S. Metlock, Edmund Tilly, J. C. Grayson and R. H. Moody, with their Pastor, to attend. Third, at Silver Creek, to commence on Friday before the third Sabbath in August, 1851; Elders T. Carleton and R. H. Moody, with their Pastor, to attend.

16. Distributed corresponding minutes.

17. Elected Elders B. Bradley, C. Livingston and J. C. Grayson, to preach on Lord's-Day.

18. Appointed Elder T. Carleton to write a circular for next year, on the subject of close communion.

19. Appointed A. Abernathy to preach the introductory sermon, and T. Carleton his alternate.

20. On motion, adjourned till Monday 9 o'clock, A. M. Elder T. Carleton prayed.

On the Sabbath, the stand was occupied by those appointed. Elder B. Bradley opened the services of the day in a sermon on the 14th v. of the 2nd chapter of Solomon's Song. C. Livingston followed in a sermon on the 12th and 13th verses of the 48th Psalm. And J. C. Grayson concluded the services of the day in a sermon on the last part of the 30th and all of the 31st verse of the 18th chap. of Ezekiel.

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21. Monday.—Met according to adjournment. Prayer by the Moderator.

22. Called for corresponding letters: To Broad River, to Green River, to Lewis Fork, were read, received, and delivered to the bearers.

23. Took under consideration the condition of Rocky River church, and appointed a committee to visit her on the Saturday before the 4th Sunday in July, 1851.—To consist of Elders A. Abernathy, R. P. Cloud, A. Hilderbran, J. Clark, and brother J. Badget, and report to the next Association.

24. Appointed the Clerk to superintend the printing of the minutes, and have 500 copies struck. Divide 300 copies, as usual, between those churches represented, and retain enough of the remaining 200 copies for correspondence, and divide the remainder equally between those churches not represented.

25. *Resolved*, That the introductory commence hereafter at 11 o'clock, A. M. Then adjourned to the time and place appointed. Elder T. Carleton prayed.

T. CRAIG, *Moderator.*

R. H. MOODY, *Clerk.*

CIRCULAR.

BELOVED BRETHREN:—We address you this year on the subject of Baptism. And being aware of the great variety of opinions that seems to be among men concerning Baptism; and wishing to be guided and governed by the Word and Spirit of God, we will give you our opinion of this holy, but much abused ordinance, in plain language, and refer you to the New Testament for the proof of it.

Baptism is an ordinance which Jesus Christ instituted and established, when he was on earth, and enjoined on his children; and he was baptized himself, leaving us an example that we should follow his steps, and prove to the world that we are his children, the sheep of his pasture, bought with the price of his blood, saved by his mercy and grace, and joined unto our head, having a living faith and lively hope nourished in us by his Spirit. And Christ has proven abundantly, that he loves the church, in giving himself for it, that he might sanctify and cleanse it, with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Eph. 5, 25 26 27. And we ought, in return, "to love him because he first loved us." I John 4, 19. And not please ourselves, nor the world, but obey his commandments, and comply with his ordinances, as he

delivered them unto us; and by this we prove to the world that we are his chosen, and that we love him. As he sayeth in John 14, 15: "If ye love me, keep my commandments." Also a part of the 21st: "He that hath my commandments, and keepeth them, he it is that loveth me." Part of the 23rd: "If a man love me, he will keep my words." Again, part of the 24th: "He that loveth me not, keepeth not my sayings." Here the blessed Redeemer shows us how we are to distinguish ourselves from those who do not love him; hence we are not satisfied with any thing short of the fulfillment of his commandments, and we are not willing to do those things which he has commanded us not to do. A positive command implies its negative. Jesus Christ commands us to go and preach the gospel; and by this commandment we are forbidden to preach any thing contrary to the gospel. He commands us to baptize; and this is a positive command, and of course forbids us to sprinkle and pour. Again, all christians believe that the commission is limited, and every intelligent person knows that a limited commission implies a prohibition of every thing not contained in it. And when the prophet said to the Syrian leper, go wash seven times in the river of Jordan, did he not prohibit the waters of Abana and Pharphar? In like manner, when Christ says for us to baptize, he prohibits sprinkling and pouring. We will state a plain case to illustrate the subject: When a witness is sworn in open court to testify the truth, the whole truth, and nothing but the truth, if he keeps back a part, he has sworn a lie; or if he tells more than the truth, he swears a lie.—But those who are commanded to baptize are twice, nay thrice guilty: 1st, they are guilty because they sprinkle or pour, in the room of baptizing; 2nd, they are guilty, because they do that much more than they are commanded to; and 3rd, they are guilty because they do not obey the command at all.

But, brethren, we baptize because Christ commanded us to baptize; and we refuse sprinkling and pouring, because this command is positive and implies their prohibition. And we are glad in our hearts that we believe God's Word, and are of his children, the sheep of his pasture, "bone of his bone," and that he has made us "accepted in the beloved," and given us a plain way to walk in. Even baptism, the outward sign of the inward work, he has done upon our hearts.

Baptism is not all the doctrine we rejoice in, but it is one amongst the rest, and the one we are now describing. And the way to baptize is to take an obedient child of God, and go down into a plenty of water, and dip, immerse, or plunge him, as near like Philip did the eunoch as we can. Acts 8, 38: "And they went down both into the water, both Philip and the eunoch, and he baptized him; and they both came up out of the water; and the Spirit of the Lord caught away Philip, that the eunoch saw him no more: and he went on his way rejoicing." It was a joy to him to be baptized; and this was done by immersion,

as the circumstance and language both prove, and which every honest, intelligent man and woman will acknowledge. For Philip, according to the commission given by Christ, in the 28th chapter of Matthew, 18th, 19th and 20th verses, first taught him, and then upon a confession of his faith, and his asking baptism, Philip baptized him. It is astonishing that a man who professes to be a minister of Christ, will pretend to say that if both went down, both were baptized; for the circumstance and act of them both tell us that Philip baptized the eunoch, but does not say that the eunoch baptized Philip. And all denominations hold that no person has a right to baptize, but a minister who has been baptized, and is in regular order, which at once shows the groundlessness of this argument; for the eunoch was not a minister in regular order. But if God had no true ministers to contend for the truth and doctrines of his Word, we are awfully afraid that false professors and false teachers would misconstrue his Word, till there would be nothing but confusion upon earth.

To show how it will change the meaning of a scripture, to misconstrue it, we will use a short sentence, and then transpose it: God made man.—Now in this sentence there is a solemn and important truth declared; but transpose it thus, man made God, and you will see a great change in the meaning of this short phrase; but not greater than it would to say that the eunoch baptized Philip, when every body, but a Pedo-Baptist, knows he did not. The meaning of the words in the original Greek, is enough to satisfy one of God's children that immersion is baptism, and that nothing else is. *Bapto* is the theme or root, from which all the other three are derived, and means I dip, I dye, stain. *Baptizo* to dip, immerse, plunge; to wash, cleanse, purify; to baptize, to depress, humble, overwhelm. *Baptizomai*, to wash one's self, to bathe; to sink, faint, be dejected. *Baptisma*, washing, purification; ablution; baptism; the christian doctrine. But the meaning of the words is not all the proof we have of baptism. We have the example of Christ and practice of the Apostles, and these prove incontrovertibly that immersion is baptism, and nothing else is. The Acts of the Apostles is the place to go to learn how the Apostles baptized, and there we find no mention of any of the additions which modern christians have affixed to baptism; no consecration of water, no sprinkling, no use of oils and unguents, no sponsors, no kneeling in the water, no trine immersion, no catechumen state, no giving a name, no renunciation of any demon,—none of the innumerable additions which, under pretence of adorning, have obscured the glory of this heavenly institute. It belongs to those who practice such additions, to say how they came by them, and under what master they serve. Now if it had been the will of our blessed Redeemer that sprinkling or pouring should be practiced in the room of baptism, how easy would it have been for him to have told it some-

where in the New Testament; and would he not have done it?—We say that he would. But instead of commanding us to sprinkle or pour, he always says baptize. And when he went to John to be baptized himself, he was not sprinkled, but John baptized him; and "he went up straightway out of the water," &c. Matt. 3, 11—16. Mark 1, 9. Luke 3, 21. This circumstance is so plain, that every obedient child of God is willing to be baptized; for it is evident that he could not have come up out of the water, if he had not been down in it.—As also it is said in Matt. 3, 6: John baptized those who confessed their sins, in Jordan. And in Mark 1, 5: They were all baptized in the river of Jordan. Again it is said in John 3, 23: And John also was baptizing in Enon, near to Salim, because there was much water there; and they came and were baptized. Here are two reasons assigned why John was baptizing in Enon: the first, because there was much water there; and secondly, they came and were baptized. Now to a true child of God, it is very plain that John needed much water to baptize in; but irregenerate men and women are satisfied with a little water sprinkled or poured on the head; and they say that much water was needed for the camels and asses the people rode there, to drink; and yet not a sylable is said in this place about corn, fodder, hay, &c., to feed them, just as though they could live on water alone, provided it was plenty.

The Saviour sent his Apostles, saying: "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."—No sprinkling in the case. Again, Christ says to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom." John 3, 5. Peter says, (after the Spirit was poured miraculously upon the Apostles, on the day of Pentecost, when they were cut to the heart by the word, and said, men and brethren, what shall we do to be saved,) "Repent and be baptized, every one of you." &c. Acts 2, 39. Again. Act 16, 15. Paul's preaching reached Lydia's heart; she believed and was baptized, and with her her household, for they believed also. It is a perfectly gratuitous assumption, that she had children, or even was married. But to sustain a hypothesis, it is assumed by Pedo-Baptists, that these children were infants, and hers, all of which is not true. Again, verse 30: The jailor being convinced by the miracle, came trembling, and fell down before Paul and Silas, and brought them out, and said, sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house, And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his

house. Now while one part of this passage shows that all his house were baptized, the other part shows that they all believed.

We will bring one more scripture, and make a few remarks on it and close our circular. Paul says, (Romans 6, 3 4 :) Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore, we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also, should walk in newness of life. Dr. Webster says, bury means to conceal, to overwhelm, to commit to the water; and John Wesley, in his note on this passage says, buried with him, alluding to the ancient manner of baptizing by immersion. George Whitefield says : It is certain that in this text there is an allusion to the manner of baptism, which was by immersion. Calvin says : The word baptize signifies to immerse, and the rite of immersion was observed by the ancient church. Alsedius says : To baptize signifies only to immerse. And Mr. R. Robinson says that the Greeks must understand their own language better than foreigners, and they have always understood the word baptism to signify dipping ; and therefore, from their first embracing of christianity to this day, they have always baptized, and do yet baptize by immersion. This is an authority for the meaning of the word infinitely better than that of European lexicographers.

Now, dear brethren, we will leave the subject with you, believing that the witnesses brought in the New Testament, are enough to satisfy every candid mind ; but for the satisfaction of all unto whom these remarks may come, we have quoted Wesley and others.

The Grace of God the Father, rest upon us all, through Jesus Christ our Lord. AMEN.

chapter and 17th verse.

STATE OF THE CHURCHES.

CHURCHES.	COUNTIES	BY WHOM SUPPLIED	POST OFFICES	Ch. Meetings	DELEGATES' NAMES,	Contributions $ C	Deceased	Baptized	Restored	Dismissed	Excluded	Total
New Bethany,	Iredell	W. Garner	Poplar Grove		J Bacget, H. Howard, T. H. Erwin, A. L. Moore	1 25		61			3	72
North Catawba,	Burke	J. Watts			H. Smith - - - - -	1 00					1	27
Globe,	Caldwell	J. Harrison	Globe	4	L. Estes, D Moore, Jesse Moore - -	1 02½	1	1	1		1	45
Rocky Spring,	Caldwell	T. Craig	Collettsville	2	E. Chambers, D. Coffey, R. H. Moody -	1 53¼	1		3	1	5	24
Philadelphia,	Caldwell	T. Craig	Lenoir		T. Craig, Henry Craig, - - - -	65					1	18
Smyrna,	Burke	T. Carleton	Perkinsville	3	T. Carleton, M. Spainhower, Portland Warlick	1 46½		1				26
Silver Creek,	Burke	T. Craig	Brindleton		Joseph Bartlet, Andrew Epley - - -	1 12½			1	3		27
Mount Rhuhama,	No return											
Shaaron,	do											
Thessalonica,	do											
Olivet,	do											
Union,	do											
Mount Gilead,	do											
Mount Vernon,	do				By individuals - - - -	2 11¼						
					Sum total,	10 11¼						239

MINUTES

of the CATAWBA RIVER Baptist Association, held with the New Bethany church, Iredell County, N. C., October 10—13, 1851.

1. The introductory sermon was delivered, according to appointment, by Elder A. ABERNATHY, from Luke 10th chapter and 2nd v.

2. Read letters from fourteen churches, and minuted the accounts transmitted.

3. Elected Elder T. CRAIG, *Moderator*, and R. H. MOODY, *Clerk*.

4. Called for corresponding messengers: From the Broad River, a letter and parcel of minutes, by the hands of Rev W. Hill, and brethren A. J. Cansler and J. M. McCraw. From Lewis Fork, a letter and parcel of minutes, by the hands of Elders J. Reed, H. Holsclaw, Edmund Tilly, J. Crouch, W. Pool and C. Livingston. From Green River, no return.

5. Appointed A. Abernathy, T. Carleton, and J. Badget, with the Moderator and Clerk a Committee of Arrangement. Then adjourned till Saturday morning 10 o'clock. Prayer by Elder Wm. Garner.

6. SATURDAY.—Met according to adjournment. R. H. Moody prayed.

7. Called delegates' names.

8. Invited transient preachers to seats with us: Elders W. Garner, J. B. Green and R. P. Jones, accepted the invitation.

9. Read rules of decorum.

10. Appointed Elders T. Carleton, J. Badget and D. Setser, a Committee of Finance, who report $13 06¼, from the churches. Allowed $10 00 to pay for printing the minutes, leaving $3 06¼ in the hands of the Treasurer.

11. Took under consideration corresponding with the Yadkin Association, which was postponed till Monday.

12. Appointed a committee to appoint preachers for Saturday and Monday, who report C. Livingston, A. J. Cansler, and J. M. McCraw. For Monday, C. Livingston and A. J. Cansler.

13. Appointed Elder Wm. Garner to write to the Broad River; R. H. Moody and M. Williams to bear the letter. R. H. Moody to write to Lewis Fork; himself, T. Craig, A. Abernathy, J. Bradshaw W. Bradshaw and J. Clarke to bear it. H. E. Lollar to write to Green River; M. Williams, R. H. Moody, A. Abernathy, A. Hilderbrand and P. Warlick to bear it.

14. Called on Elder T. Carleton for the circular, which was read and adopted.

15. Took up the query from New Bethany church: Is it consistent with gospel order for church members to join in secret councils with men of the world, under color of promoting morality?—Answer, No.

16 Query No. 1, found on the table: Are not the Old and New Testaments sufficient for rules of faith and practice, without any abstract of principles?—Answer: Yes.

17. Reconsidered reviving correspondence with the Yadkin, but deem it best not, at present.

18. Appointed A. Abernathy, R. P. Jones and W. Hill, to preach on Lord's-Day. Elder A. Abernathy prayed.

19. SUNDAY.—Elder A. Abernathy preached first from Romans 3rd chapter and 24th verse. R. P. Jones followed from Matt. 6th chapter and part of the 10th verse. W. Hill preached last, from Rev. 22nd chapter and 17th verse.

20. Monday.—Met according to adjournment. Prayer by the Moderator.

21. Appointed T. Carleton, J. Badget and D. Moore a committee to appoint Union Meetings, who report: 1st, at Olivet, to commence on Friday before the fourth Lord's-Day in July, 1852; T. Carleton and A. Abernathy, with their pastor, to attend. 2nd, at St. John's, to commence on Friday before the 1st Lord's-Day in April, 1852; T. Craig, T. Carleton and W. Bandy, with their pastor, to attend. 3rd, at the Globe, to commence on Friday before the 4th Lord's-Day in May, 1852; W. Bradshaw, T. Carleton and T. Craig, with their pastor, to attend.

22. Appointed A. Abernathy to write a circular letter for next year, and choose his subject.

23. Appointed T. Craig to preach the introductory sermon next year; T. Carleton his alternate.

24. Appointed our next Association to be held with the Union church, near Esq. Philip Warlick's, 16 miles East from Morganton, Burke County N. C., to commence on Friday before the 2nd Sunday in October, 1852.

25. The committee appointed to visit Rocky River church, reported satisfactorily, that that church is dissolved.

26. Appointed A. Abernathy, T. Craig, T. Carleton, J. Clark and J. Badget, a committee to visit Macedonia church on Friday before the 5th Sunday in November, 1851, and report to the next Association.

27. Distributed Corresponding minutes.

28. Called for corresponding letters: To Broad River, Green River, and Lewis Fork, were read, approved, assigned and delivered to the bearers.

29. Whereas this body has heard of the death of Elder R. P. Cloud, who departed this life the 25th of October, 1850, who was a man of deep piety and eminent usefulness in the christian ministry, loved and respected by all who knew him. Therefore,

Resolved, That we sympathise with his bereaved family, which consists of a wife and nine children, and commend them to the christian regard of our denomination, and those among whom he labored.

30. Appointed the Clerk to superintend the printing of the minutes, and have five hundred copies printed, and distribute them according to our former practice. Then adjourned till time and place above mentioned. Elder A. Abernathy prayed.

31. *Resolved*, That we recommend the churches of this Association to send up an additional amount by their delegates henceforward, to reasonably compensate the Clerk for his services.

T. CRAIG, *Moderatar.*

R. H. Moody, *Clerk.*

STATE OF THE CHURCHES.

CHURCHES	COUNTIES.	SUPPLIES	POST OFFICES	Ch. Meetings	DELEGATES' NAMES	Contributions $ C	Deceased	Baptized	Restored	Dismissed	Excluded	Total
New Bethany	Iredell	W Garner	Poplar Grove	1	J Badget H E Loller A Danier T Erwin	1 35		1			5	74
North Catawba	Burke	W Bradshaw	Copenhagen	2	Wm Bradshaw S Craig	1 00		45				73
Globe	Caldwell	L Hodge	Globe	4	D Moore C Moore	1 20		1				46
Rocky Spring	Caldwell	T Craig	Collettsville	2	R H Moody	1 00		3	2			24
Philadelphia	Caldwell	T Craig	Lenoir	1	T Craig H Craig	6¼		1			1	20
Smyrna	Burke	J C Grayson	Perkinsville	2	T Carleton P Warnick	1 45		1		2		27
Silver Creek	Burke	T Craig	Brindletown	3	A Eply Wm Rhodes	2 07½	1	2				27
Mt. Rhuhama	Catawba	No supply	*Mountain* Creek		Wm Baudy	50		8				28
Thessalonica	Lincoln	No supply	Sherrel's Ford		Wm Roderick H Rhodes	70	1					11
Olivet	Catawba	W Hill	Sherrel's Ford	1	D Setser W S Litten J Clark	72½		11				30
Union	Burke	A Abernathy	Drowning Creek	2	A Abernathy S Barger	72½	1	5	1			32
Mt. Vernon	Catawba	J *M McCraw*	Seagle's Store	4	G F Johnson D Davis	61¼	1	3				25
St. Johns	Burke	A Hilderbran		1	A Hilderbran	1 05	1			3		21
Macedonia	Lincoln											
						13 06¼						438

CIRCULAR.

The Catawba River Association, to them that have obtained like precious faith with us; through the righteousness of God, and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

From the interest with which our Circulars have hitherto been received and read, we again venture to address you with another on the subject of communion.

We, as a denomination, by all Pedo Baptists, are vehemently accused of the crime of close communion, viz: of not communing with, nor admitting Pedo Baptists to commune with us. They say we are "narrow-contracted, and tacitly accuse all denominations, but ourselves, as anti-christian." And some of our own denomination are not well satisfied on this subject. To answer these objections and present this long agitated subject in its true light, will be the object of this short epistle.

We, in the first place, invite your attention to I Cor. 11 ch. 29th v: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

The question now arises, what would render one of the sons or daughters of Adam worthy or unworthy? It has by some been argued that the attonement made by Jesus Christ done away original sin, and that mankind are all born sinless. This we deny. "Behold I was shapen in iniquity and in sin did my mother conceive me." 51st Psalm 5th v. And in the 7th verse of the same Psalm: "Purge me with Hysop, and I shall be clean; wash me, and I shall be whiter than snow." This is proof plain and to the point that we must be purged and washed before we can be white and clean. "Verily, verily I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." This birth of the water and spirit is not a birth of the flesh, nor of the will of man, but a birth of the spirit and of the power of God. Persons having undergone this spiritual purgation, this cleansing ablution and born again, are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. These have a fair and indisputable right to all the privileges and immunities of the spiritual state, and are entitled to the nearer and higher honor and privilege of sons and daughters, and are heirs of God and joint heirs with Jesus Christ. And as dutiful children are bound to walk in all his ordinances, submitting to all his statutes, and obey all his commands. They have a right and it is their bounden duty to demand and receive the ordinance of baptism, and thus fulfill all righteousness. The question naturally arises, What is baptism? We say 1st, It is an outer sign of an inward and spiritual grace. 2nd, It is the answer of a good conscience. 3rd, It is the initiatory ordinance into the visible church. To constitute a valid baptism there are three prerequisites. 1st, a proper subject; 2nd a qualified administrator; 3rd, the scriptural mode.

1st, A proper subject: One that believes with all the heart that Jesus Christ is the Son of God, has repented, and by faith is united to Christ Jesus. Acts 8th ch. last clause of the 36th v. What doth hinder me to be baptized? 37 v. And Philip said, if thou believeth with all thy heart, thou mayest. And he answered, I do believe that Jesus Christ is the Son of God. To show that they must repent, read Luke 13th ch., 3rd v. I tell you nay; but except ye repent, ye shall all likewise perish. That they must have faith, read Heb. 11th ch., 6th v: But without faith it is impossible to please him: For he that

cometh to God must believe that he is; and that he is the rewarder of them that diligently seek him. We have now described a proper candidate for baptism.

Now for the administrator: He must be one called of God, as was Aaron. Heb. 5th ch., 4th v. He must be baptized by a proper administrator, in a scriptural mode, and have faith in the mode he practices: for whatsoever is not of faith is sin. Romans 14th ch., last clause of the 23rd v. For the mode we refer you to the Circular appended to our minutes of 1850.

You may ask, who baptized the Saviour when he set his disciples the example, and showed his people the mode in Jordan? Answer, John the Baptist. See Matt. 3rd ch., 13—17 v. Mark 1st ch., 9—11 v Luke 3rd ch., 21st 22nd v. Question: Who baptized John? Answer: He was sent by God himself in the spirit and power of Elijah: "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi 4th ch., 5th 6th v. This prophecy of Malachi, though written 397 years before the commencement of the christian era, was fulfilled in the coming of John the Baptist, which we now proceed to prove, Read Matthew 11th ch., 2—14 v.

Query: Do the Pedo Baptists permit unbaptized persons to approach the Lord's table and partake of the Eucharist? None, we presume, will pretend to say they do. Oh sirs! you hold close communion too!—Do you with all your boasted charity, ever invite the Quakers to commune with you? No.—Why? Because they are not baptized at all. Do you Pedo Baptists make their not being baptized a bar to their communing with you? To be consistent we are compelled not to commune with unbaptized persons. *There* you are *right* friends. But before you call us contracted, any more, cast the beam out of your own eye that you may see clearly to cast the mote out of your brother's eye. "But you will not commune with our members who are baptized in your own mode." Do your administrators have faith in immersion? Were they ever immersed themselves?—If not, we conscientiously, with the Old and New Testaments in our hands and the practice of the Apostles before our eyes, view what you call baptism as invalid, as if you have never received any thing called baptism.

If ever we agree to open communion with all professors of christianity, we at once break through all the rules of consistency, the customs of the whole christian world, and admit that *any thing and every thing* is baptism! with this text staring us in the face: "One Lord, one faith, one baptism." Ephes. 4th ch., 5th v. This the Baptists *cannot, will not do!* When you ask them to sanction sprinkling or pouring for christian baptism, every true Baptist will be found at his post, and from it he will not move, whatever the consequences may be. He would consider himself a traitor to God and man to forsake his post of duty. The truth he will stand up to, whatever it may cost him; nor will he sell it, if for it he could obtain the smiles of the whole Pedo Baptist world.

We now come to make a few remarks with regard to our accusers on this subject, and show who of accused or accusers are the most contracted, the closest communionists and most inconsistent.

We will call your attention to an extract from the records of a Presbyterian Synod, as published by its order in the Union Evangel and

Presbyterian Advocate, 1820, vol. II, p. p. 96—99. To the question, "Is it proper there should be intercommunion between Presbyterians and those denominations who hold Armenian sentiments? The following answer is given to this report: That, after giving it all the attention which the importance of the subject demands, they are of the opinion that for Presbyterians to hold communion, in sealing ordinances with those who deny the doctrines of grace through the blood of Christ, &c., is highly prejudicial to the truth as it is in Jesus. Nor can such intercommunion answer any valuable purpose to those who practice it, as two cannot walk together except they be agreed. Every one who is in the smallest degree acquainted with church history, perceives who this report is aimed at.

Another report of a committee on a former resolution of a Presbyterian Synod, and which was adopted, goes even farther than this, and is as follows: "The committee are of opinion that for Presbyterians to hold communion in sealing ordinances with those who belong to churches holding doctrines contrary to our standards, is incompatible with the purity and peace of the church, and highly prejudicial to the truth as it is in Jesus. Nor can such communions answer any valuable purpose." Will Presbyterians, with these avowed principles, and hundreds of others of a like nature, that might be adverted to, charge upon the Baptists the crime of close communion? If you do, we say, "Physician heal thyself."

The Protestant Episcopal Church, by its peculiar views, render it close communion. They contend for apostolic succession as essential to the gospel ministry; will not recognize men who are out of that line as ministers of the gospel, and therefore duly qualified to administer the ordinance of the church. With these views, which the whole P. E. Church entertain no intelligent member or minister of that communion will any more receive the ordinances from the hands of Presbyterian, Methodist, or Baptist ministers, than they would from the hands of a layman. But though they may not deem it consistent to come to the Presbyterian or Methodist communion table, yet they will condescend to allow *them* to come to *theirs*, after the elements have been consecrated by the hands of one of the regular descendants in the line from St. Peter. And yet by this great condescension they exhibit their inconsistency, by departing from their own laws, as will appear by reference to the Book of Common Prayer, under Confirmation. It reads thus: And there shall none be admitted to the Holy Communion until such times as he be confirmed, or be ready or be desirous to be confirmed." Of course they cannot admit, according to this law, any but Roman Catholics, and such as have confirmation like themselves. As for Presbyterians, Congregationalists, Methodists and Baptists, should they desire such a privilege, they must all stand aside; because none of these denominations, either desire, practice, or believe in confirmation. With close communion laws, we ask, how can the P. E. Church be open Communionists. They cannot be open communionists with these laws, and their refusal to reciprocate the courtesy of other denominations, by sitting down with them at their table, and thereby recognizing them as churches of Christ, and their pastors as his accredited and authorized ministers.

Will Episcopalians, with these facts staring them in the face, cry out against the Baptists: "Close communion?"—If you do, we say, "Cast first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye,"

We have shown fairly, that though the Episcopalians will break their own rules to allow persons who neither practice nor believe in confirmation, to come to the Lord's table with them, yet they will not reciprocrate by receiving the elements from what they deem unconsecrated hands. The Methodist Episcopal Church does not deem it wrong to go and eat and drink with them, though they never return the courtesy. But we shall show, that whatever Methodists may do with regard to that of sitting down at their table, according to their discipline, they are far from being open communionists with regard to the admission of other churches to their own table.

On page 77 of their Book of discipline, section 13, it is asked: Query 5. "Are there any directions to be given concerning the Lord's Supper." In articles 2 and 3 of that section we have the following answers: "Let no person that is not a member of our church be admitted to the Communion, without examination and some token given by an Elder or Deacon. No person shall be admitted to the Lord's Supper among us, who is guilty of a practice for which we would exclude a member from our church."

Now here are two restrictions laid upon members of other churches: First, they cannot be admitted without an examination and a token given by an Elder or a Deacon, Second, they cannot be admitted if they are guilty of any practice which would exclude a member from the Methodist Episcopal Church.

It is, at the most casual glance, seen that the two restrictions cut off a multitude, if not all in good and regular standing in other churches. Let us examine them. With regard to the first, the question naturally arises, what is this token, which is to be given from an Elder or Deacon. Answer: Dr. Bangs says, it is a ticket or certificate. Which is doubtless correct. With this explanation, a person desiring to commune applies to an Elder or Deacon for a note or ticket of admission, upon which he opens his discipline and reads from page 94, section 6: Question: Should we insist on the rules concerning dress. Answer: By all means. This is no time to give encouragement to superfluity of apparel. And in the fourth article he reads: "Give no tickets to any that wear high heads, enormous bonnets, ruffles or rings." He says: "Madam, I cannot admit you; you are not plain enough in your dress. You wear rings, ruffles, &c., and my discipline will not permit me to give tickets to any such." "But," says the applicant, "I am a member of the Presbyterian Church, in good and regular standing, and I thought you were open communionists." "Well," says the Elder, "We are; but we can't admit you because our discipline forbids it."

Suppose a minister of another church appareled with all the plainness of a Quaker applies to an Elder for a ticket to the Lord's Supper. The Elder looks at him and says: "You are very plain in your dress, and as far as your appearance is concerned, I can give you a ticket; but I must examine you as to your practice." He then takes the book of discipline, reads page 68. section 19. Question 3. "What shall be done with preachers who hold and disseminate, publicly or privately, doctrines which are contrary to our articles of religion? Answer: Let the same process be observed as in gross immorality. "Now," says the Elder, "I would inquire, are you with us in doctrine?" "No sir," says the applicant. "I believe in the doctrine of personal and eternal predestination as set forth in the Presbyterian Confession of Faith, p. p. 15—19 and I preach it whenever I deem it proper so to do." "Then," says the Elder, "I cannot admit you to the table of

the Lord, as you must perceive from the discipline, which I have just read. "But then," responds the applicant, "That applies to your ministers and not us." "I admit that it does," rejoins the Elder, "But think you that we ought to admit a person to the table who is guilty of what would exclude a minister from the church? Besides the discipline says in another place, that no person shall be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude a member of our church." "May I not further inquire," says the applicant, "Whether this last rule does not apply to members and not to ministers?" "I think not," replies the Elder, "But if it should, we have another rule very similar to it, which particularly applies to members. It is on page 95, section 7, article 3, "If any member of our church shall be clearly convicted of endeavoring to sow dissentions in any of our societies, by inveighing against either our doctrine or discipline, such person so offending, shall first be reproved by the senior minister or preacher of his circuit, and if he persist in such pernicious practices, he shall be expelled from the church:" Now if you will promise that you will not enveigh either against our doctrines or discipline, I can admit you and give you the token; otherwise, I cannot. "Why, I thought you were open communionists, but I find I am mistaken," replies the applicant. "O yes!" says the Elder, "We are open communionists. Our greatest objection to the Baptists is, that they will hang on to close communion." "Well," says the applicant, "Upon my word, all the difference I perceive between you and the Baptists is, you profess to open communion and are in your discipline close communionists; whilst the Baptists make their practice agree with their profession. From what I can learn from your discipline, I find that the terms of communion, with you, are simply these: We must believe, preach and dress just like Methodists. If I mistake not this is going a little ahead of the Baptists. For Baptists will allow their members and ministers to differ on theological points, and yet not refuse to fellowship them at the Lord's table." Permit us then our dear friends to suggest, that instead of crying out against the Baptists for their close communion, boasting at the same time of your open communion, to lay your hand upon your mouth until you alter your discipline, striking out the restrictions which render your church more restricted in her communion than even that church which Pedo Baptists all agree to censure, and if possible, to pull down.

And now, in conclusion, dear brethren, we as a denomination, are at this time very unpopular; but the scriptures are on our side. If God be for us, who can be against us? Be zealous to maintain good works; be wise as serpents and harmless as doves; be perfect, be of one mind, live in peace and the God of peace will be a pillar of fire by night and of shade by day; and leave not an hoof behind, but land them all safely in the Heavenly Canaan above.

MINUTES

OF THE

CATAWBA ASSOCIATION,

HELD AT THE

UNION CHURCH,

BURKE COUNTY, N. C., OCTOBER THE 8TH—11TH, 1852.

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1. The introductory sermon was delivered according to appointment by Elder T. Craig, from Isa. ix, 7.

2. Read letters and minuted accounts transmitted.

3. Elected Elders T. Carleton, Moderator; and R. H. Moody, Clerk.

4. Received two newly constituted churches, one of the name of Mt. Gilead; the other, Providence.

5. Called for corresponding messengers: from Green River, a parcel of Minutes, by the hand of Elder J. C. Grayson; from Broad River, a letter and parcel of Minutes by the hands of Elders W. Hill, and A. J. Cansler; from Lewis Fork, a letter and parcel of Minutes by the hands of Elders C. Livingston, J. Reed, and B. Bradley; from King's Mountain, a letter by the hand of John Jones, desiring us to open correspondence with her.

6. Appointed Wm. Carrell, J. Badget, with the deacon and Pastor of Union Church, a com'te. to arrange preaching for Saturday and Monday.

7. Appointed a committee of arrangement, consisting of Elders A. Abernathy, T. Craig and bro. J. Badget, with the Moderator and Clerk.

8. Elder A. Abernathy stated that he considered the St. John's church in disorder, on account of some members which he said were illegally Baptized. Not being prepared to decide, it was postponed till Saturday.

9. On motion, adjourned till Saturday, 10 o'clock, A. M.

Elder W. Hill, prayed.

Saturday, 10 *o'clock*, *A. M.*

10. Met according to adjournment. Elder J. C. Grayson, prayed.

11. The committee of arrangement reported and was discharged.

12. Called delegates names.

13. Read rules of decorum.

14. Appointed Elder Wm. Bradshaw, and brethren, Wm. Carrell and J. Badget, a committee of Finance, who reported $13 98¾ contributions, $2 31 in the Clerk's hands. Total amount, $16 29.

15. Appointed brother J. Badget to write to Green River; Elders T. Carleton, A. Abernathy, R. H. Moody; and brethren P. Warlick, and J. Benfiel to bear the letter. G. J. Wilkie to write to Lewis Fork, Elders Thomas Craig, Wm. Bradshaw, James Bradshaw, and brethren Wm. Carrell and Carrell Moore, to bear the letter. A. Abernathy to write to

Broad River, Elders T. Carleton, R. H. Moody, and brethren H. R. Curtis and Wm. Carrell, to bear the letter. P. Warlick to write to King's Mountain, Elders T. Carleton, M. Williams, and brother Wm. Carrell, to bear the letter.

16. Took up the case referred from Friday, and the parties (viz:) A. Abbernathy and A. Hilderbran agreed to withdraw it and settle it themselves, or call in assistance from sister churches and settle it if possible.

17. *Resolved*, That we recommend our churches to be very careful about receiving members in the bounds of other churches, or by certificates from individual Ministers, without the consentive authority of a Baptist church.

18. *Resolved*, That we recommend our churches to remunerate the Ministers who preach to them at their Union meetings.

19. *Resolved*, That we recommend our churches to suffer none of their members to indulge in drinking spirits, especially at public times and places.

20. Appointed a committee consisting of Elders A. Abbernathy, T. Craig, R. B. Jones and Wm. Bradshaw, with the Mod. and Cl'k., to visit New Bethany church on Friday before the 5th Sabbath in Oct. 1852, to examine and settle the difficulties existing among her members.

21. The committee appointed to visit Macedonia ch. reported, that they found B. T. Kerby in disorder and excluded him, and also dissolved the church.

22. Took under consideration the request of Providence church, relative to the North Carolina Baptist State Convention on the subject of Missions, and resolved that all our churches and members act as best comports with their feelings.

23. The circular letter written by Elder A. Abbernathy was read and adopted.

24. Appointed Elders T. Craig, Wm. Bradshaw and bro. P. Warlick, a committee to appoint Union meetings; who report—1st. at Providence, to commence on Friday before the 2d. Sabbath in Aug. 1853, Elders T. Craig, A. Abbernathy, and R. H. Moody, with the Pastor, to attend. 2d. At Philadelphia, to commence on Friday before the 1st. Sabbath in April, 1853; Elders J. C. Grayson, A. J. Cansler, T. Carleton and R. H. Moody, with their Pastor, to attend. 3d. At Rocky Springs, to commence on Friday before the 2d. Sabbath in June, 1853; Elders T. Carleton, A. Abbernathy, R. B. Jones, with their Pastor, to attend.

25. Appointed D. Coffey, J. Benfiel and Elder J. Bradshaw, a committee to divide corresponding Minutes.

26. Appointed Elders J. C. Grayson, R. B. Jones, and W. Hill, to preach on Lord's Day.

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27. *Sabbath*—The stand was occupied by those appointed, and R. B. Jones preached a Missionary sermon, after which a collection was taken up, and the amount received was $17 43¼.

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28. *Monday*—Met according to adjournment. Prayer by the Moderator.

29. Granted a letter of dismission to Mt. Vernon church.

30. Appointed R. M. Moody to write a circular for next year, and choose his subject.

31. Appointed Elder T. Carleton to preach the introductory sermon next year—A. Abbernathy his alternate.

32. Considered a request from Thessalonica church, and appointed a protracted meeting, to be held with, or at, that church; Elders W. Hill, A. J. Cansler, T. Craig, A. Hilderbran, R. B. Jones and R. H. Moody, to attend. The meeting will commence on Friday before the 1st. Sabbath in December, 1852.

33. Called for corresponding letters: to Green River, B. River, Lewis Fork, and King's Mountain, were read, assigned, and delivered to the bearers.

34. *Resolved*, That we as Churches and Ministers, invite no unbaptized persons into our Pulpits.

35. The following was offered by R. H. Moody, and unanimously adopted: "*Whereas*, religious intelligence through the medium of general reading, facilitated greatly by the supply of good books, conveniently afforded, is in a rapid state of progress among sister Associations as well as in other denominations: *Therefore*, *Resolved*, That we make some arrangements to supply the reading community with such books as will be calculated to promote true piety, dispel error and build up the faith in the minds of the people in our bounds."

36. *Resolved*, That we recommend Pastors and Supplies of churches, to lay this matter before their respective churches by subscriptions, to collect as much as possible, to form a book fund, and pay the same to a committee appointed to attend to this matter.

37. Appointed a committee consisting of P. Warlick, H. R. Curtis, A. Abbernathy, with the Moderator and Clerk, to receive the report and funds raised, and control the whole matter till the next Association; further, the committee will hold the first meeting on Friday before the first Sabbath in February, 1853, at Union church, Burke county, North Carolina, about 16 miles East of Morganton.

38. Ordered the Clerk to pay over the money collected for the Missionary cause to the agent of the State Convention; and also ordered that it be devoted to Domestic Missions.

39. Appointed the Clerk to superintend the printing of the Minutes, have five hundred copies printed and distribute them as usual.

40. Appointed our next Association to be held with the Silver Creek church, Burke county, N. C., 12 miles West of Morganton, on or near the Rutherford road, to commence on Friday before the second Sabbath in October, 1853.

41. *Resolved*, That the thanks of this Body be tendered to the people of this vicinity for their kindness to us during the meeting.

Elder A. Abernathy prayed. The Association then adjourned to the time and place appointed.

T. CARLETON, MODERATOR.

R. H. MOODY, *Clerk.*

CIRCULAR.

THE CATAWBA ASSOCIATION TO THE CHURCHES IN UNION.

Dear Brethren:—Our former epistles have been more immediately directed to the Churches in union, but this humble effort is intended to be directed to Ministers in particular; therefore, dearly beloved brethren, we say grace be unto you and peace from God our Father and from the Lord Jesus Christ our Saviour. It is evident that the ministration of the word of God is the highest office that ever was given to man. St. Paul says, God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, but we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us, 2d Cor., 4 chap., 6 and 7. Peter says, for the prophecy came not in old time by the will of man, but holy men of God, spake as they were moved by the holy ghost. Pet. 1 Ep., 1 chap., 21 v. Men set apart for this high office are called by different names in the holy Scriptures. In the Old Testament, they are called Prophets, Shepherds, Watchmen, and many other names expressive of their high calling. In the New Testament they are called Ministers, Apostles, Elders, Bishops, Evangelists, Servants and Disciples. These are the characters that preached the word, but some people are of opinion that any body and every body that wants to preach may preach, if they will tell the truth. True, it is, that every man that preaches, ought to tell the truth, and must and will tell the truth, if he is indeed a member of Christ; but a man thinking that he is a minister of Christ when it is not so, his thinking so will not make it so. Every man, therefore, that undertakes to preach ought to be well satisfied as to this fact, that he is called of God; and we think that every man that will read the Testament, and examine his own heart, may be satisfied on this point. First, in the Testament we have an account of Jesus giving that commission to his Disciples to go out and preach. We find it recorded, Mat. 10th chap., Mark 6th chap., Luke 9th and 10th chap's. St. Matthew says, and when he had called unto him his twelve Disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of diseases, and after giving the names of the twelve, whom he called Apostles, in verse 5th, he says, these twelve Jesus sent forth and commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel, and as ye go preach, saying, the Kingdom of Heaven is at hand. This is the great commission that the holy Jesus gave to his Disciples, and the whole chapter is taken up in giving them directions how to do; but we are to remember first, that the Apostles were empowered to work miracles: this is not to be expected of ministers now, but this does not interfere with a call to preach. In the second place, previous to the death of Christ their preaching was confined to the Jewish nation, as they were to have the first offer of the Gospel. From this circumstance, we learn for a man to be a preacher, he must first be a disciple or a learner, and it is the duty of learners to pay strict regard to the teaching of their masters. We find it was but a short time after Jesus began to preach till he chose his Disciples that were to follow him in

the ministry, and he gave them such instructions as they needed to prepare them to follow him as his disciples and preachers. This appears in his sermon on the Mount, Mat. 5, 6 and 7 chapters. And seeing the multitudes, he went up into a mountain, and when he was set his disciples came unto him, and he opened his mouth and taught them, saying, blessed are the poor in spirit, for theirs is the kingdom of heaven. Mat. 5 chap., 3 v. Luke says, and he lifted up his eyes on his disciples and said, blessed be ye poor, for yours is the kingdom of heaven. Luke 6 and 20. Here is a lesson that all the ministers of Christ must learn if they expect to be blessed; for this is preparatory to all the instructions that follow. So Jesus began his sermon at this point. It contains the matter of all his teaching. Jesus comes over the word blessed nine times from the 3rd to the 11th verse; to the poor in spirit—to the mourner—to the meek—to those which hunger and thirst after righteousness—to the merciful—to the pure in heart—to the peace makers—to the persecuted and reviled, but none of these can be possessed without being poor in spirit; but being poor in spirit, the whole is possessed. Seeing then, that this is the case, what are we to understand by the word poor? In our English Dictionaries it means lean, indigent, mean, paltry and unhappy. This definition does not appear to agree with the word blessed, which means blest, very happy, easy, prospered. The word in the Greek is to declare or pronounce happy, to esteem happy or fortunate. The word poor as used by Jesus, was intended to answer this definition, timid, to crouch, to stoop low, hence poor, beggarly and a beggar. Here then, we see Jesus intended to convey an idea of humility and self-denial. He taught his disciples this in the commencement, and in them all succeeding ministers. In this we admire the wisdom of our Lord Jesus Christ in the adoption of means well calculated to carry out his divine design, for there is no other that can make men of one heart but this, and as Jesus Christ never intended to have but one Church, and one sort of ministers, and them of his own making, and in his own way. There is no doubt but the disciples were with Jesus some time before he sent them out to preach; all three of the Evangelists make it near the close of his first year's Ministration when they were sent out, and the great object in view was that they might learn of him; they heard him preach, they saw him work miracles, and from the most convincing facts were led to believe that he was the true Mesiah; they had learned in some good degreee to be poor in spririt and humble, and therefore to be one and of one mind. If time and place would allow, we would wish to say many things here, but we hope our brethren that know these things will take them into consideration, and pray that the Lord may bless us now. When the Lord's time had come to send his disciples out to preach, as we have already seen, he gave them every qualification that they for the present needed, and that the Saviour would have had no more need to teach them, but we find after this they had much need of him and his teaching. In the case of the seventy, Jesus gave them the same power and authority, that he gave the twelve, and the same directions, and informed them that where they went he would come too, and they went according to his command, as lambs among wolves. Luke 10th chap., 3 v. And when they returned they came with joy, saying Lord, even the devils are subject unto us through thy name, and he said unto them, I beheld satan as lightning fall from

heaven; behold I give unto you power to tread on serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you, notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven. Is it not amazing, when we look at the circumstance before us, that these seventy disciples had so soon forgotten the great truth that binds the hearts of God's people together, even being poor in spirit, which prepares them for the kingdom of heaven. We may here remark, that gifts without grace, will never unite men together, but will rather separate them. Now, from the time the disciples went out to preach till Jesus suffered on the Cross, they had many pleasing interviews together, and Jesus taught them many things, and when he was about to leave them, solemnly impressed upon their minds all the truths he had told them from the beginning, and gave them to understand that as preachers and teachers, they would stand in the same relation to the world and to the Church that he stood, and in many ways taught them the greatness of the work. The Apostle John, who wrote some sixty years after the death of his beloved Master, gives the fullest account of Jesus' farewell address of any of the Evangelists. We find Jesus six days before the feast of the passover in Bethany, John 12th, and he records to the 18th chapter, which must have been spoken before he suffered. Jesus in the close of this great discourse prays with and for his disciples. John 17th chap. In this whole chapter Jesus speaks of himself and his disciples, and as we cannot consider all the particulars in the chapter, we only will look at the great object of the prayer. At the 6th verse, he says, I have manifested thy name unto the men which thou gavest me out of the world, there they were and thou gavest them me and they have kept thy word; now they have known that all things whatsoever thou hast given me are of thee. 8th. For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9th. I pray for them. What, pray for these men that have been with thee all the time of thy ministry, and thou hast taught them so many things, and they have received thy word? Yes, but a little while back I had to reprove them for striving among themselves who should be the greatest. Luke 22d chap., 24 v. Therefore I pray for them, that while I suffer and the God-head leaves me, my father may keep them, I pray not for the world. Now, in order to understand our Lord's meaning in this expression, I pray not for the world, we must understand what he was then praying for—he was praying for all his disciples through all time, that they might be one in heart. If Jesus had prayed for the world in the sense the word is used in this place, he would have contradicted himself, and all the promises through all time. Then Jesus did not, could not, and will not pray for the spirit of this world to be one with him and his father, and his children, but he prays for them that his father hath given him. 10th v. And all mine are thine and thine are mine. 11th v. And now I am no more in the world, but these are in the world, and I come to thee, holy father keep through thine own name those whom thou hast given me, that they may be one as we are. Read the whole chapter, and particularly the language of our Saviour. The word one occurs six times in this chapter, and it must be something of vast importance. First, the father keeps

them that they may be one. Second, he prays the father to sanctify them through the truth; and Jesus says, for their sakes I sanctify myself, that they might be sanctified; that they all may be one, as thou father art in me and I thee, that they may also be one in us, that the world may believe that thou hast sent me; and the glory which thou gavest me, I have given them that they may be one, even as we are one, I in them and thou in me that they may be made perfect in one.

This is enough—this is the object we wish to lay before you; it is evident this is the mind of Christ, to be one in heart and of one mind, one in doctrine, one in practice, one in obeying his divine command in every respect. This is the way the Saviour taught from the beginning; this is the way the Apostles understood it, and if you are not satisfield on this point, read the following Scriptures: Mat. 16 chap., 18 v.; John 6 chap., 39 and 40 vs.; John 10 chap., 16 v.; Acts. 2d and 46 v. And as it regards ministers, we wish them to read the following, as we cannot comprise all we wish in this letter: Acts 20 chap., 28 v.; Rom. 1 chap. 16 v.; 1 Cor. 3d chap.; 2 Cor. chap. 6; Gal. 1 chap. 12 v.; Eph. chap. 4; 1 Tim. chap. 3, and many other places. By way of conclusion, it is sure that the first Church was planted upon the pure principles of oneness by Christ and his Apostles; and this oneness was first in the ministers of the word they preached, one Lord, one Faith, and one Baptism; but no sooner than bad men began to creep into the Church and Ministry, it became corrupt, and remains so to the present day—and as long as ministers are corrupt they will be divided, and as long as they are divided the Church will be divided; and as the Church is divided she will be in darkness and distress, and will never get to the point from which she started. O, brethren, these are lamentable facts. Do we hear one say, arise and shine, thy light is come, and the glory of the Lord is risen upon thee. Isaiah 60 chap. 1 v.

These are stormy days, and the devil is doing all he can to stop the wheels of Zion, and to distress the people of God. Up! and to arms, and prepare to meet; for if ever there was a day that called upon the Ministers of the Lord to be faithful, this is the time. The ministers stand in the same relation to the Church that officers do to an army, and it is certain that much of the success and safety of an army depend on its officers, particularly in battle, in great engagements. The policy of the officers is to get the enemy confused by throwing bombs, or something of the kind; and if they can effect their object only among the common soldiers they derive great benefit. But in this confusion if they can get them divided, and get them to disputing, the advantage is still greater. But as long as the officers stand firm and undivided, there is hope that the soldiers may be called back to order; but let this confusion and division get among the officers, and all is lost for this time.

So it is among Churches, if the members get into confusion; but while ministers stand firm there is great hopes they will be called back to order. But let this confusion get among the ministers, and all peace is lost for that time, and the devil knows how to work his card in this case. He has one awful bomb he throws among ministers, and if it bursts it is sure to do mischief, that is to make them jealous of one another, if he can do this. If he cannot do this, he has another card, to wit: envy. And another, to wit: malice and hatred, and every other evil. These are the monsters that confuse and divide ministers, and break up Churches and Associations. Time would fail to tell of all the evils these devils are doing in these days. These are mournful facts. O! brethren think upon these things. It would be strange indeed to hear that God the Father was jealous of God the Son, and God the Son jealous of God the Father, and the Holy Ghost jealous of the Father and the Son. Now brethren, for Jesus' sake look at these things; and pray that we may be delivered from all of these evils, and be saved in his kingdom. AMEN.

STATE OF THE CHURCHES.

CHURCHES.	COUNTIES.	BY WHOM SUPPLIED.	POST OFFICES.	Ch. Meetings.	DELEGATES' NAMES.	Contributions. $	ct	Baptized,	Rec'd by Letter.	Restored	Dismissed	Deceased.	Excluded	Total.
New Bethany,	*Iredell,*	Wm. Garner,	Poplar Grove,	1	J. Badget, M. H. Erwin, F. Danner,		25	..	..	..	..	..	2	72
North Catawba,	*Burke,*	Wm. Bradshaw,	Copenhagan,	2	Wm. Bradshaw, J. Bradshaw and S. Craig,	1	25	4	..	..	2	2	1	71
Globe,	*Caldwell,*	T. Craig,	Globe,	4	David Moore and Carrell Moore,	1	60	..	3	2	..	3	1	47
Rocky Spring,	*Caldwell,*	T. Craig,	Collettsville,	2	D. Coffey, Wm. Carrell and R. H. Moody,	1	50	..	..	..	2	..	3	23
Philadelphia,	*Caldwell,*	T. Craig,	Lenoir,	1	T. Craig and Henry Craig,		50	..	..	..	..	1	2	18
Smyrna,	*Burke,*	T. Carleton,	Perkinsville	3	T. Carleton P. Warlick, J. Benfiel,		75	9	2	..	2	..	..	36
Silver Creek,	*Burke,*	T. Craig,	Brindletown,	3	A. Epley, Wm. Rhodes and J. Bartlett,	1	01	1	1	..	1	1	..	27
Mt. Rhuhama,	*Catawba,*	J. Clarke,	Mountain Creek,	3	M. Kirksey and J. Drum,		75	1	1	..	1	1	..	37
Thessalonica,	*Lincoln,*	No supply,	Sherril's Ford,	1			73½	9	5	..	..	1	..	..
Olivet,	*Catawba,*	A. J. Cansler,	Sherril's Ford,	1	J. Clark and Wm. Litten,	1	25	..	..	..	..	..	..	..
Union,	*Burke,*	A. Abbernathy,	Drowning Creek,	4	A. Abbernathy, S. Barger and J. Johnson,		60	12	..	..	13	..	..	31
St. John's,	*Burke,*	A. Hilderbran,	Mull's Grove,	2	A. Hilderbran, Wm. Stanrey, J. Stanrey and C. Hilderbran,	1	88½	15	1	..	..	..	..	49
Mt. Gilead,							50	24	..	..	1	..	1	49
Providence	*Catawba,*	R. B. Jones,	Bunker Hill,	3	D. C. Corkerham, H. R. Curtis, L. W. Corkerham,		67½	34	2	..	2	..	..	52

MINUTES

OF THE

TWENTY-SIXTH ANNIVERSARY

OF THE

CATAWBA RIVER

BAPTIST ASSOCIATION,

HELD WITH

THE OLIVET CHUCH,

CATAWBA COUNTY, N. C.,

October 6th, 7th, 8th and 9th, A. D., 1854.

SHELBY, N. C.:

PRINTED AT THE "INTELLIGENCER" OFFICE.

1854.

MINUTES.

FRIDAY, OCTOBER 6, 1854.

1. The introductory sermon was delivered, according to appointment, by Elder R B Jones, from Jude, 3d verse.

2. Read letters and minuted accounts transmitted, embracing two newly constituted churches, Zion and Jerusalem.

3. Elected Elders, T Carleton, Moderator, and R H Moody, Clerk.

4. Called for correspondence: From King's Mountain, a letter and parcel of minutes, by the hands of Elders, J J Jones and R P Logan. From Green River, a letter and parcel of minutes, by the hands of Elders, L McCurry and B Bruce. All of whom were invited to seats with us. From Lewis' Fork neither messenger, letter, nor minutes, and we have now dropped correspondence with her on the account of her anti-temperance principles.

5. On motion, considered the propriety of inviting a correspondence with the Taylorsville Association, and appointed Elder R H Moody to write a friendly corresponding letter to her, and desire a small difficulty to be removed which is said to exist between Taylorsville church and New Bethany, and solicit a Christian correspondence with her, and appointed Elder T Carleton and Bro P Warlick to bear it.

6. Appointed the delegates of Olivet church a committee to arrange preaching for Saturday and Monday.

7. Appointed two Union meetings; the 1st at Providence church, to commence on Friday before the 2nd Sabbath in August, 1855: Elders, T Carleton and R H Moody, with their Pastor, to attend. 2nd. At Zion, to commence on Friday before the 5th Sabbath in July, 1855: Elders, R B Jones and L McCurry, with their pastor, to attend; and we particularly request Elder J C Grayson to attend.

8. Appointed a committee of arrangements, consisting of

Elder R B Jones, and brethren, H E Lollar, J Badget and L M Benfield, with the Moderator and Clerk.

9. Appointed brethren, H E Lollar, J Benfield and P Warlick, a committee of finance, who reported $11.18 cents.

10. Called on the committee appointed to visit Thessalonica church to report, who reported satisfactorily and were discharged.

11. Appointed J Benfield, W S Litten and F Danner, a committee to divide corresponding minutes.

12. Adjourned till Saturday morning, 9 o'clock. Elder R P Logan prayed.

SATURDAY MORNING, 9 O'CLOCK.

13. Met according to adjournment. Elder R B Jones prayed.

14. Read Rules of Decorum.

15. The Circular Letter prepared by Elder R B Jones was called for, read, approved, and adopted.

16. Considered the request of Olivet church for a letter of dismission to join King's Mountain Association, which was granted.

17. Also, a request from Globe church for a letter to join the Three Forks Association, which was granted.

18. Also, a request from Union church for a letter, without stating what people she would join; and after some altercation, believing it to be most to the glory of God so to act, refused to grant the request; and have now withdrawn from said Union church, on account of anti-temperance principles held and practiced by some of her members, and tolerated by her.

19. Also, a request from Wm Carroll, made as he said, in behalf of the Rocky Spring church, and passed the following resolution;

Whereas, Wm Carroll, delegate from Rocky Spring church, has, of his own accord, appended to the letter from said church, a request for a letter of dismission from this body: therefore,

Resolved, That we censure said Carroll, and he is hereby rejected a seat in this body, by a unanimous vote.

20. Considered a request from Mt. Ruhama church, desiring assistance to settle a difficulty; and appointed Elders, R B Jones and R H Moody, and bro Job Moore, to visit her on Friday before the 3d Sabbath in December, 1854, and try to settle said difficulty.

21. Appointed R H Moody to write a corresponding letter to

Green River Association: himself and Elders, T Carleton and R B Jones, to bear it.

L M Benfiel to write to King's Mountain; Elders, R B Jones and R H Moody to bear it.

22. Appointed Elders, B Bruce, L McCurry and R B Jones to preach on Sabbath. Elder L McCurry to preach a Missionary sermon at 11 o'clock after which a collection is to be taken and the money paid to the agent of the N C Baptist State Convention.

23. The Association adjourned at two o'clock to give place to the book committee.

24. The committee met and proceeded to business by calling Elder T Carleton to the chair, and requesting R H Moody to act as Secretary.

25. Appointed the Moderator and Clerk, with P Warlick, a committee to settle with the present treasurer, who reported $36 17 on hand.

26. Appointed Elders, B Bruce, R B Jones and R H Moody, a committee to draft a Constitution for the society, in readiness to organize on Monday.

27. Adjourned the whole body till Monday. Elder B Bruce prayed.

SABBATH.

28. On Sabbath the stand was occupied by those appointed with muce zeal and interest, and we hope the sacred truths delivered, will be an abundant blessing to the hearers in days yet to come. The collection amounted to $13.51.

MONDAY.

29. Met according to adjournment. Elder L McCurry prayed.

30. Appointed Elder R H Moody to write a circular letter for next year, and choose his subject.

31. Appointed Elder R H Moody to preach the introductory sermon next year, and R B Jones his alternate.

32. Appointed our next Association to be held with the North Catawba church, Burke county, 8 miles north east from Morganton; to commence on Friday before the 2nd Sabbath in October, 1855.

33. The committee of the book concern met on Monday, and organized a Society upon a Constitution found in another part

of the Minutes, and called it the Catawba Baptist Publication Society.

34. Appointed the Clerk to superintend the printing of the Minutes—have 500 copies struck, and distribute them as usual.

35. Called for corresponding letters, which were read, approved, adopted and assigned, and delivered to the bearers.

36. Whereas, The practice of making and drinking spirituous liquors has been attended with evil consequences to our Asociation and denomination. therefore

Resolved, That we earnestly request the churches composing this body to abandon the practice of distilling.

37. *Resolved*, That the thanks of this body are due, and are hereby tendered to the brethren and friends in this vicinity for the kind and hospitable manner in which they have entertained the Association.

38. Adjourned to the time and place appointed. Elder B Bruce prayed.

T. CARLETON, Moderator.

R. H. MOODY, Clerk.

Names of Ordained Ministers.

T. Carleton, R. B. Jones, Wm. Bradshaw, James Bradshaw, J. Clark, A. Hilderbran, D. Rich and R. H. Moody.

STATE OF THE CHURCHES.

Churches	P. Offices	Supply.	L. D.	Ch. Cl'ks.	Delegates' Names. Ordained Ministers in Capitals, Licensed preachers in Small caps.—Those marked thus (°) were absent.	Contributo's	Baptized....	Rec'd by Le	Restored....	Dismissed..	Deceased...	Excluded...	Total. .....
New Bethany.	Poplar Grove.	J Clark.	2	F Danner.	J Badget, T Erwin and F Danner.....	1 30	0	0	1	1	0	1	64
No. Catawba.	Copenhagen.	W Bradshaw	2	W Bradshaw	William Bradshaw,.....	1 25	23	0	1	5	0	5	86
Smyrna.	Perkinsville.	T Carleton.	2	M Spainho'r	T CARLETON and P Warlick,.....	1 58	1	0	0	15	0	2	30
Silver Creek.	Brindletown.	T Craig	3	W Eply.	No return, ...								
Mt. Ruhama.	MountainCr'k	J Clark.	4	A G Bandy.	J Drum and A Bumgarner,.....	75	0	2	0	2	1	2	29
Thessalonica.	Lincolnton.				No return,.....								
Olivet.	Sherril's Ford	R P Logan.	1	J Clark.	J CLARK, W S Litten and W Pool, ...	50	4	11	0	6	2	2	56
St. John's.	Mull's Grove.	A Hilderbr'nd	2		W Stamey and C Hildebrand, ...	1 42	0	0	0	0	1	0	45
Mt. Gilead.	"	do.	2	J Tally. [am	J York and W Chapman,.....	62	1	4	0	4	0	0	30
Providence.	Bunkerhill.	R B Jones.	3	L W Corkerh-	R B JONES, J Waldon and H E Lollar...	2 57	5	1	0	0	0	0	26
Pleasant Hill.	Morganton.	W Bradshaw	4	H B Hawkins	H B Hawkins,.....	61	2	0	0	0	0	0	18
Pisgah.	Popeville.	J Leatheman	3	N Prewet.	M Wright,.....	48	2	3	0	3	1	1	28
Zion.	Morganton.	T Carleton.	1	L M Benfield	J Benfield and L M Benfield,.....	96	0	0	0	0	0	0	15
Jerusalem.	Collettsville.	R H Moody.	4	J R Sherrell	James Berry and R H MOODY,.....	75	0	0	0	0	0	0	9
					Individuals about Union,.....	70							
													472
					Whole amount,.....	$14 72							

CIRCULAR LETTER.

The Catawba Association to her Constituent Churches:

Dear Brethren:—In viewing the magnificent structure of the Spiritual Temple, "builded together for a habitation of God through the spirit"—the strong foundation on which it is erected—the precious material of which it is composed—the protection guaranteed unto it—*all* combine to show some great and noble design,—hence it is our object, in this short epistle, to bring before your consideration, "*The Design of the Church Organization.*"

If there were no benefit resulting from such an organization, it would not have the sanction of divine appointment. Such is its nature, that it is not only a benefit to the individual members thus associated, but a benefit to the world. The material of which it is composed, denotes that it is formed for action. It is composed of such as are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i: 13. Of "lively stones built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." It is soldiery, girded with the heavenly panoply, engaged in a spiritual warfare,—as combattants, "wrestling not against flesh and blood, but spiritual wickedness in high places." These, with many other portions of scripture, show that a member of the church organization must possess suitable qualifications. It matters not how many may be pressed into service by human invention, and wear the regalia of Zion's battalion, only "the children of God, will be the salt of the earth, the light of the world."

The Church, in all ages, has been a witnessing church. "Ye are my witnesses, saith the Lord." Jesus Christ is called, "the faithful and true witness." For this purpose He came into the world, that He might "bear witness to the truth." All the works of God bear witness to his existence, from the smallest atom to the brightest seraph. All nature is vocal with her Maker's

praise, yet she tells not how a sinner can be just with God. It is the high prerogative of the Church—"the ground and pillar of truth," to whom God has been pleased to reveal his mercy, through the mediation of his Son—to give evidence to a lost and ruined world, of the power of regenerating grace. Coming up from the wilderness, leaning on the arm of her beloved, she gives a grand display of pardoning mercy, that can nowhere else be found. Occupying this position, she is Christ's witness. What an awful responsibility! How important she should testify the truth! The Church, to walk worthy of her vocation, should walk as "children of light." "Abstain from all appearance of evil."

It is highly important that a witness should give true testimony. Is it not a deplorable fact, that many in the Church visible, by their walk, become enemies to the cross of Christ? Happy for the world, that there are a few faithful witnesses. But to bear witness to the truth is not the only great design of the Church organization. She is not to be the mere receptacle of truth. She is to diffuse it until His "way is known upon the earth, and His saving health among all nations." Truth, Christianity, is diffusive in its very nature. Being so, it is adapted to every clime—to mankind in every condition in life. It therefore is adapted to the urgent necessity that exists, for the "gospel to be preached in all the world, for a witness to all nations." When the poor demoniac of Gadara was healed, his love to the Saviour induced him to wish to leave all and follow him; but no, he must go home and tell how great things the Lord had done for him. He must begin to bear witness to the truth, and diffuse it at home, and throughout Decapolis. The spirit of Christ, and Christianity, is a missionary spirit. But to convey the idea more fully, that one great design of the church is to diffuse truth, read the "Great Commission," containing the authority by which we preach and baptize. It is as broad, and deep, and high as the Saviour's dying love. "Go ye into all the world." Proclaim Salvation through the whole of Satan's dominion on earth. Wherever the human foot presses the soil, go: and as ye go, preach a crucified, risen, ascended Saviour—the sinner's last refuge, the world's only hope. The commission that authorizes us to preach, commands us to preach to every creature. The Apostles, having a just conception of the "Design of the Church organization," went into every country accessible, proclaiming salvation through Christ. But the Apostles are dead—centuries have passed by—kingdoms have risen,

flourished, and fallen—yet the Church still rests securely on the Rock. The responsibilities that once rested on our predecessors, now rest on us, their children. We, in our turn, are to be witnesses for God—to diffuse the truth.

Dear brethren: we live in an eventful age, which greatly increases our responsibility. Opportunities for doing good are multiplying. Each individual can, and should do something. He that is engaged in spreading the gospel, either by preaching it himself, or supporting those who do, is engaged in a good work. He is a benefactor to his race, and will be found in the end, not to have lived in vain, by using his influence, in accomplishing the design of the Church organization.

As Christians our labors should be brought to bear upon the immortal destiny of our race. What but the gospel can effect that change on man's heart which makes him meet for heaven?

Our predecessors, feeling the responsibility resting on them, founded organizations in the church, for the diffusion of truth. These, as a rich legacy, are bequeathed unto us, their children. The great design of these organizations is, to unite the strength of the Church, that with combined effort, she may attack the citadels of the Prince of Darkness. "In union there is strength." Permit us, therefore, to call your attention to our missionary organizations, home and foreign. In view of the great destitution that exists within the bounds of our Association, who will dare say "I am opposed to Home Missions!" Are there not many within our bounds who never heard a Baptist preach? But there are some who say they like the missionary enterprise, but dislike the present system. Do such persons think to shelter their slothfulness under such a shallow pretence? If they are opposed to the plan now in operation, let them suggest a better. We are ready to adopt it.

Our present Missionary system seems to meet the approbation of the Great Head of the Church. He has signally blessed us. It is a fact worthy of record, that those Churches, Associations, and individuals who have done most for the diffusion of truth, have been more abundantly blessed. As Aaron's rod was distinguished from the others by budding, so such Associations, Churches and individuals are distinguished by their progressive, healthy, spiritual condition. They are occupying their talents till their Lord doth come, and thereby accomplishing the great design of their spiritual existence. The blessings of heaven resting on such pious endeavours, should stimulate us to action.

Look abroad. Ethiopia is stretching forth her hands to God

—the heathen are growing ripe for the gospel harvest. The east is in commotion. The idols of China are being cast to the moles and the bats. A door unrivalled is now opening in that benighted land, for missionary labor. Hitherto secluded Japan is ready to grant us admission among her idolatrous thousands. The sable sons of Africa are crying for the bread of life, welcoming the missionary to their sunny shores, and learning to lisp the name of Jesus. When, O when! shall the hills of Zion echo with the sound. "The kingdoms of this world, are become the kingdoms our Lord and His Christ."

Finally, brethren: could we keep constantly in view the design of our organization—the responsibility resting on us—we should not be so often characterised by coldness and inactivity in our Master's cause. Let us be guarded against an anti-Nomian or anti-missionary spirit. Such is not the spirit of the gospel. We may excuse our indolence and inactivity, by taking shelter under the eternal purpose of God, saying "In his own good time, he will do it." But such acts do not glorify God, nor diffuse truth, which is the great design of our existence. God's eternal purpose shall be accomplished; but that will afford no protection to our negligence in discharge of duty.

Is there a private member among us, who does not feel solemn, in view of the great responsibilities that the name of *Christian* imposes on him? Is there a minister who does not tremble with anxiety, as he reads the last words of his ascending Lord and Master, "Go ye into all the world?"

May the Lord inpress on each of us, a due sense of the responsibility resting on us, and enable us to discharge our duty faithfully. Amen.

CONSTITUTION

OF THE

Catawba Baptist Publication Society.

Art. 1. This Society shall be called the Catawba Baptist Publication Society.

2. The object of this Society shall be the circulation of the Bible and religious books.

3. The officers of this Society shall be a President, Vice President, Secretary and Treasurer; to be chosen annually. The Treasurer to act as depository agent, giving bond and security, payable to the President or his successor in office.

4. Any person may become a member of this Society by paying fifty cents into the hands of the treasurer.

5. This Society shall hold its Annual Sessions with or during the meeting of the Catawba River Baptist Association.

6. A Board of Managers shall be appointed, of five, who, with the Officers, shall transact the business of the Society during the interval of its meetings, who shall report their proceedings to the Society at its Annual Meetings; a majority of whom shall form a quorum.

7. No one shall be eligible to office, or comprise one of the Board of Managers, unless he be a member of the Baptist church in good standing.

8. Any alteration or amendment may be made to the foregoing articles, at any regular meeting of the Board, by two-thirds of the members present.

OFFICERS.

The Officers of the Catawba River Baptist Publication Society are the following:

Elder T. Carleton, President; Elder R. B. Jones, Vice President; R. H. Moody, Secretary; Portland Warlick, Treasurer and depository agent, and Philip Warlick, Esq., assistant. Also, appointed a Board of Managers, consisting of brethren, J. Badget, H. E. Lollar, J. Benfield, J. Clark, and F. Danner, with the officers of the Society; who will hold their first meeting at the new Meeting House near Esq. P. Warlick's, on Saturday before the 5th Sabbath in October, 1854.

MINUTES

OF THE

Twenty-Seventh Anniversary

OF THE

CATAWBA RIVER

BAPTIST ASSOCIATION,

CONVENED AT

NORTH CATAWBA M. H.,

Burke County, N. C.

OCTOBER 12, 13, 14 & 15, 1855.

SHELBY, N. C.
INTELLIGENCER OFFICE.
1855.

MINUTES

FRIDAY OCTOBER THE 12,

1. The introductory Sermon was preached by Elder R. H. Moody from John Evang. 5th ch. and 39th v. "Search the scriptures &c.

2. Elder R. B. Jones prayed in the commencement of business.

3. Read letters, and minuted accounts transmitted.

4. As the Globe Church desired to return to us, by letter, she was invited to hand in her letter, which she did, and was received.

5. Called for newly constituted churches and received one by the name of Bruington.

6. The Association was organized by electing Elders R. B. Jones Moderator, and R. H. Moody Clerk.

7. Called for correspondence: from Green River, a letter and parcel of minutes by the hands of Elder J. C. Grayson; from Taylorsville, Elders S. P. Smith, and R. L. Steel with two parcels ot their minutes: from Broad River a letter and minutes by the hands of Elder A. J. Cansler, all of whom were invited, and took seats with us.

9. Appointed a committee of arrangements, consisting of Elders T. Carleton Job Moore and Bro. W. B. Lay with the Moderator and Clerk.

10. Appointed a committee of finance: consisting of P. Warlick, F. Danner A. Hilderbran.

11. Appointed a committee of two, to distribute corresponding minutes, J. B. Marler and J. R. Sherrill.

12. On motion by Elder T. Carleton, dispensed with Union meetings.

13. On motion by Elder R. H Moody, appointed a committee consisting of Elders T. Carleton R. H. Moody, and on motion added the Moderator, to prepare a revision of the rules of decorum and present to the body for her adoption.

14. Then adjourned till Saturday 10 a. m. Elder S. P. Smith prayed.

SATURDAY OCTOBER 13.

15. Met according to adjournment: prayer by Elder J. C. Grayson.

16· The Clerk acknowledged the omission of the name of of the Rocky Spring Church, and obtained leave to replace the name in our minutes.

17. The committee of arrangements reported satisfactory and were discharged.

18. The revision committee reported: thereport was received unanimously and the committee discharged.

19. The circular letter prepared by Elder R. H. Moody, was called for, read, and adopted.

20. Appointed Elders R. H. Moody T. Carleton and Bro. M. Huffman to write corresponding letters.

21. Appointed correspondance; to Taylorsville, Elders R. H. Moody, T. Carleton, James Bradshaw, Job Moore and Bro. J. B. Marler and J. Benfield. To Broad River, Elder A. Hilderbran and Brethren W. B. Lay and M. Huffman. To Green River, Elders T. Carleton R. H. Moody Job Moore and bro. J Benfield. To King's Mountain Elders T. Carleton and R. H. Moody.

22. Considered the request from St. Johns Church, and granted her a letter of dismission.

23. Considered request from Siver Creek Church for a letter of dismission to join Lower Creek Association with which we cannot correspond on account of her anti-temperance principles and as we cannot grant said letter in full fellowship; Therefore Resolved. That we withdraw from said church.

24. Took up the query No. 1 from the Globe Church; Is it gospel order and good discipline, for a minister belonging to an Association with which we had refused to correspond, on the account of her anti-temperance principles, to preach to one of our churches as a regular supply; to which your committee proposes the following answer No; which was ratified by the body.

25 Took up query No. 2 from the Globe Church. what should be done in a case where excluded members lock up the door of the meeting house against the church and her regular supply; to which we answer, the church has a right to her house of worship and that right being guaranteed unto her by the laws of the state, should be inviolably maintained.

26. Appointed preachers to preach on Sabbath, Elder R. B. Jones to preach the missionary sermon at 11 o'clock, and

and take up a public collection for domestic missions. Elder S. P. Smith to preach at 10 o'clock A. M. and Elder J. C Grayson to preach in the afternoon.

27. Elder R. B. Jones offered the following resolutions; whereas the Western Convention has appointed Elder R. H. Moody to preach as missionary within the bounds of our Association. Therefore Resolved that we request the churches of this Association to contribute liberally toward his support; we also request him to aid in the circulation of the religious books belonging to the Catawba Baptist Publication society.

28. Appointed Elder T. Carleton to write a circular letter next year and chose his subject.

29. Appointed Elder R. B. Jones to preach the introductory sermon next year. T. Carleton his alternate.

30. Appointed our next Association to be held at Smyrna M. H., Burke Co. N. C. 12 miles North West from Morganton to commence on Friday before the 2nd Sabbath in Oct. 1856.

31. Appointed the Clerk to superintended the printing of the minutes, have 500 copies printed and distribute them as usual.

32. Adjourned till Monday 10 o'clock A. M. Elder A. J. Carsler prayed.

SABBATH OCTOBER 13,

33. The stand was occupied by those appointed, who preached to a large, and attentive congregation, with apparent good effect. After 11 o'clock sermon a collection was taken of twenty dollars and 80 cts for home missions, which was paid into the hands of the treasurer Elder W. Bradshaw.

MONDAY OCTOBER 15,

34. Met according to adjourment, prayer by Elder Thomas Carleton.

35. Called the Roll and marked absentees.

36. Called for corresponding letters to sister Associations, which were presented, read, approved, assigned and delivered to the bearers.

37. Appointed Elder Wm. Bradshaw treasurer of this Association.

STATE OF THE CHURCHES.

CHURCHES.	POST OFEICE.	CHURCH CLERK.	SUPPYL.	L. D.	Delegates' Names. Ordained Ministers in small capitals, Licentiates in italics.	Baptized...	R'd by Let'r	Restored ...	Dismissed .	Deceased...	Excluded..	Total.....	Contribut's.
New Bethany.	Poplar Grove.		F Danner.	3	F. Danner, J. Ingram..[Bradshaw, W Bean,	...	...	...	2	...	...	69	1 25
North Cata'ba	Copenhagen.	W Bradshaw.	W. Bradshaw.	2	J Bradshaw, W Bradshaw, S Craige, E	6	1	2	2	1	7	86	2 50
Smyrna.	Perkinsville.	*T.* Carleton.	J B Marler.	3	T. Carleton, P Warlick, J B Marler.....	1	1	3	2	...	1	32	1 35
Silver Creek.	Brindletown.	T Craige.	W Eply.	3	W Eply, J Hall.....	1	1	...	...	1	...	27	.....
Mt. Rumaha.	Newton.	J Clark.	A G Bandy.	3	J Bumgarner, J Caldwell.....	...	2	2	6	...	1	26	60
Thessalonica.	Lincolnton.					...	...	...	...	...	...	.....	.....
St. Johns.	Mull Grove.	AHilderbran	A Hilderbran	1	A Hilderbran W. Stamey.....	...	...	...	1	1	...	43	75
Mt. Gilead.	Mull Grove.	M Williams.	HSwink.[ham	2	J. Tallent G Smith.....	2	...	...	1	...	3	30	58
Providence.	Bunker Hill.	R B Jones.	L W Cocker-	2	R B Jones.....	5	...	...	1	...	...	32	1 80
Pleasant Hill.	Morganton.	W Bradsaaw	H B Hawkins.	4	H B Hawkins, G Chapman.....	...	1	...	...	...	...	19	68
Pisgah.	Polkville												
Zion.	Morganton.	R H Moody.	J Benfield.	1	J Benfield, E Whisnant.....	..	...	...	..	2	2	13	90
Jerusalem.	Lenoir.	R H Moody.	J R Sherrill.	2	R H Moody. *J R Sherrill*, J Berry.....	...	...	..	..	..	..	10	75
Globe.	Globe.	R H Moody.	J Moore.	3	J Moore, Jesse Moore, J Estus.....	...	2	1	..	..	16	18	1 07
Rocky Spring.						..	..	..	..	..	..	.....	25
Bruington.	Woodlawn.	R B Jones.	W F West.	4	W B Lay M Huffman.....	...	..	..	..	..	..	60	1 00
					Total,	15	9	8	15	5	29	465	13.48

38. On motion the Association appointed the Moderator Elder R. B. Jones, and he with the concurrence of the body appointed Elders T. Carleton, R. H. Moody, and Bro. P. Warlick delegates to attend the next meeting of the Western Convention.

39. Resolved that the thanks of this Association are due, and are hereby tendered to this church, and the people of this vicinity, for the kind and hospitable manner they have entertained the Association.

40. On motion adjourned to the time and place appointed. Prayer by the Moderator.

R B. JONES, MODERATOR.

R. H. MOODY, Clerk.

CIRCULAR LETTER.

Beloved Brethren: Inasmuch as some difference of opinion seems to exist amongst the Baptist family, in regard to the Missionary cause, we desire to address you a short circular the present year upon that subject.

We are sure that the subject of Religion is the greatest and best of all the subjects that engage the thoughts, and move the pens and tongues of the learned, wise, and good to action. While we meditate upon the plan of redemption, and the purpose for which it was devised, our hearts burn with love to that being, who though completely happy and glorious, in, and of himself, engaged his wisdom in thoughts of mercy toward a lost world, and covenanted to redeem his people from their sins. His mercy and grace having reached us, our hearts are inflamed with his love, we think how miserable we were without him, and how happy we now are in him, and our joyful hearts exclaim, Lord what wilt thou have us to do? He answers in the language of the great commission, "Go into all the world and preach the gospel to every creature.", Can we, who have been so kindly redeemed, and so graciously saved, begin to answer, Lord thine arm is all powerful, and thy decrees are just, and thy purposes are sure, and if sinners are to be saved, they will be saved? Or will we not rather have a burning desire within for our fellow sinners, and remembering the promise annexed to the commission, "Lo! I am with you alway even unto the end of the world," notwithstanding our weakness, obediently take up the Bible and commence the great work assigned us. We know God's decrees are just, and his purposes sure, and that his powerful arm will complete the work, and this is great encouragement to us, while we, the instruments of his choice, bear the means of his appointment, to the subjects of his mercy and grace. And while we maintain that he has the end in view from the beginning, we also contend that he has appointed the means by which he intends to accomplish the purpose intended. We maintain that the preaching of the gospel is the ordinary means, and the gospel itself the only means of salvation; if so, it is very important that the gospel should be preached; and the necessity of preaching the gospel may be considered in a two fold sense, first on the part of the church and ministers because Christ has commanded it. St. Paul says, "necessity is laid upon me; yea, wo is unto me if I preach not the gospel. For if I do this thing willingly I have a reward but if against my will a dispensation of the gospel is committed unto me." 1 Cor. 9 ch. 16–16 v. We are persuaded that all real Christians feel desirous of spreading these glad tidings. Those who cannot preach in the Pulpit, preach by their conduct; they meet at the house of God, and lift their hearts to him in paryer; having confidence in the Lord, that he will bless their efforts, and reveal himself to some poor sinner through their means. The solemn charge of Paul to Timothy affords some testimony in favor of the preaching of the gospel. 2 Tim. 4 ch. 1, 2 vs, again 1 Tim. 4 ch. 13, 14, 15 vs, in this last place he impresses it upon Timothy as a duty to give himself wholly to this work. 2. Upon the part of sinners, in that they are in a lamentable condition, and no way to escape the horrors of eternal death, only through Jesus Christ as revealed in the gospel. There is no time in which the sinner feels more plainly the necessity of gospel grace, than while under conviction. Why does he feel it then? Because God, through the gospel, has shown him the depravity of his heart, and his justice insulted, and his righteous law violated, thus

he is under condemnation: the law being infinite, is brought to bear upon every sin he has ever committed, and now he feels the imperious necessity of the gospel's being preached, that he may learn how to be saved. We can scarcely conceive how any person, who has ever been really convicted and converted by means of the gospel, can be opposed to its being preached.

We may say, that we are in favor of the promulgation of the gospel, but do our actions prove our sayings to be true? Do our closet petitions and secret meditations prove our words sincere? do we employ our talents, thoughts, hearts, and a portion of our time, in the prosecution of this important work? Or do we, in opposition to the command of Christ, preach to the people that God has as many ministers as he wants, and when he wants more he will make them? as we have heard some ignorant disobedient men do. Surely men in favor of God's truth being spread, would pray the Lord of the harvest, to send forth more laborers into the harvest; for Jesus says, "Truly the harvest is plenteous, and the laborers few." Math. 9ch. 37 v., Luke 10 ch. 2 v. Again 10 ch. 9 & 10 v. of Mat. "Provide neither gold, nor silver, nor brass, in your purses: nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workmen is worthy of his meat." And in Luke 10 c. and 7 v. he says, "The laborer is worthy of his hire." Is it not unreasonable and wicked, in the face of such scripture as this, for a preacher to preach that, "God has enough ministers"? We might with equal propriety say, Christ was mistaken, or he would not have said any such thing; which would be blasphemy. And in regard to the support of the ministry, the whole of the missionary cause seems to agree with the plain teachings of the Bible. We first view the desperate state of a lost world, doomed to eternal misery, without a remedy. 2. We view the plan of Redemption, as devised in Eternal wisdom, all complete. 3. We view sin fully atoned for in the execution of the plan, Divine justice satisfied, God's righteous law fulfilled, his wrath appeased, his anger turned away, and "God reconciled by the death of his son." Rom. 5. 10. And Paul says, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." 2 Cor. 5 ch. 19 v. The rich provision of the gospel must be proclaimed, for Jesus himself saith, "This gospel of the kingdom must be preached in all the world, for a witness unto all nations." The will of Heaven must be revealed to sinners, and God has seen fit to save his people in all ages by employing instruments and using means, which no doubt he always intended to do; of this fact his word affords abundant proof. The employment of Noah in preparing the ark as a means by which to save his people, Genesis 6 and 7 chapters, read them, is a plain case in the Old Test. The use of the exertions of the seamen as means to save Paul, is a plain case in the New Test. here are instruments employed, and means used, notwithstanding the predetermination of God to save his own people in each case. You doubtless have read in the 9 ch. 6 and 7 vs of John about Christ anointing the eyes of the blind man with clay and sending him to wash and thus he restored his sight to him. Now suppose Noah had said, if we are to be saved from the destruction of the deluge we shall be saved any how, and had not prepared the ark, would the people have been saved? Or if Paul and the Shipmen had said, if God intends to save us out of this dangerous peril, he will save us, and had not labored, would they have been saved? Or if the blind man had said, if my eyes are to be opened they will be opened, and had not gone and washed would his sight have been restored to him? Answer these questions for yourselves. According to these views God is not only determined to save his people, but has also appointed the instruments and means by which he intends to effect their salvation, and he has plainly revealed his will in this matter in the

Bible, for the Apostle Paul says, "it pleased God by the foolishness of preaching to save them that believe." (I. E. by the simplicity of preaching.) The obedience of the disciples of Christ should animate us with more zeal in this great work; and their success should encourage us greatly, and increase our confidence in his promise, for it is said in Mark the 16 and 20, "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." In the Old Testament we see the Levites were set apart with Aaron to the service of the Tabernacle of the congregation, the Lord saying to Aaron, "Thou shalt have no inheritance in their land, neither shalt thou have any part among them. I am thy part and thine inheritance among the children of Israel, and behold I have given the children of Levi all the 10th in Israel, for an inheritance; for their service which they serve even the service of the Tabernacle of the congregation." Num. 18 ch. 20 and 21 vs read the whole chapter, and you will see that the Levites were commanded to give themselves entitely to the priestly office; and the priests in their office, were the same to the people then, that the preachers in their office, are now. Under the Old dispensation when the people failed to bring their tithes into the storehouse of the Lord he ceased to bless them, as it is written Mal. the 3 ch. 8, 9, 10 vs. "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? in tithes and offerinfis, ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." The Lord tells them they are cursed, and the reason he assigns is, because they have failed to pay their tithes, to his Ministers the priests: perhaps there had been a laxity among the Priests in impressing this duty on the people, as there is among the ministers now, and the result was, that God, in a great measure withheld his blessings from them: and we may reasonably suppose that he will cease to bless us, if we cease to impress the duty of supporting the ministry; and he will also withhold his blessings from the church, if the church does not discharge her duty. Ministers dislike to tell the people their duty in this matter, because it is unpopular, and causes them to be opposed and persecuted. But being opposed, is not a sufficient ground of excuse for us; and being persecuted, is no reason why we should not persevere in this glorious work; Our duties must be discharged, our Crown we must obtain, our robe we must wear, our inheritance we must possess: and in order to this, Our Redeemer we must love and obey. This we say, not that we expect to be saved by works of righteousness which we can do, "For all our righteousness is as filthy rags, and we are but unprofitable servants unto God, because we have done no more than our duty." but we can be saved only through the merits of the Redeemer's blood; and if we wish to be blessed in this life we must obey our great Master, for he will chastise us for disobedience, and bless us in the faithful discharge of duty. Some say, the preachers ought not to preach, or say any thing about this matter; but we say, if this be true, St. Paul did wrong, for he taught the churches their duty on this subject, saying, "I only and Barnabas, have we not power to forbear working? "Who goeth a warefar any time at his own charges," &c. 1 Cor. 9 ch. 6, 7 v. again, 11 v. "if we have sown unto you Spiritual things, is it a great thing if we shall reap your carnal things," again, 13 and 14 vs. "Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel."

It is the duty of a minister to preach the whole counsel of God, and preach it every where; and it is the duty of the church to support him. There are many who have crept into the church in gross darkness, and stand in great need of a missionary to preach the gospel to them; hence the necessity of missionary preaching among us, and many poor heathens have not the Bible, and have never heard of Jesus Christ, hence, our foreign missions. And no man can preach successfully without suitable qualifications, a great deal of meditations, reading, and prayer; and it requires time for this, and he must live, and his family also; and it would be unjust for a church to fail to pay him a reasonable sum for his labors; and we are sure that a church of CHRISTIANS, would not fail to discharge their duty, and God would not fail to bless the dutiful minister, and church, in their respective spheres, faithfully discharging their duties. Brethren whence arise so many disputes? do they not arise from a lack in the ministry? A minister who has knowledge of the doctrines of the Bible, will teach his church sound divinity, his experience corresponds with the word of truth, and his knowledge of the scriptures, being assisted by an experience of grace, and a liberal Education, enables him to so instruct his flock, that they too, understand the doctrine of the Bible; and all the flock being instructed properly, are prepared at once to agree upon any point in sound theology. Those who are engaged in the missionary enterprise, are striving to gain knowledge themselves, and to impart it to others; a true missionary is never better satisfied than when engaged in the work of enlightening the minds of lost sinners upon the subject of religion; and the great success of the missionaries, who have left all for Christ in dispensing their labors, should encourage us to toil on, and bear with patience, the reproaches of the world and carnal professors, who judge our motives, by their own depraved dispositions. The Father has truly promised to give us the kingdom, and our confidence he will not betray. Jesus has said, "go into all the world," let us obey as far as possible, he has said, "Lo I am with you, alway even to the end of the world," and we should be greatly animated, when we remember the many times we have felt his spirit move, and received fresh light beaming upon our souls, while engaged in holding up Jesus Christ and him crucified, to ruined sinners as their only refuge. Surely the love of God can not be shut up in a christian's heart, so as to cause him to withhold the bread of life from a sinner perishing in his sins. When we see persons opposing the Evangelization of the world, and every thing in which they themselves cannot lead, we are made to believe they have too little of the humiliating spirit of Christ in them. The opposition we meet, in our missionary labors is a true sign that the work is of God. "Christ's doctrine and government have been opposed more, than that of any Philosopher or prince" however absurd the one, or tyrannical the other. A sign it was from Heaven, for the opposition was from hell, originelly. Christ's adversaries wished to be prince and pe ople, Court and Jury, and as in Christ's case not the mighty only, but the mob, were enraged againt him, so in our case, not the ignorant only but the rude are imbittered against us." And although there may be some designing men, engaged in the missioary enterprise. who act of course from impure motives we hope and believe the great body of the missionaries are men sound in faith, Redeemed of the Lord, and full of the graces of his Spirit. While on the other hand, we do not believe that all our opponents are men of Beliel, and desire to keep sinners in darkness and under the dominion of sin; but as designing men acting for a time in our cause, soon show their corruption, so, good men opposing our cause for a time, soon see their error and come to our aid. The words of the Father to the Son, 2nd Ps. 8 v. "Ask of me, and I shall give thee

Report of Publication Society.

1. Saturday the 13th of October. The Publication Society met and organized by electing Elder R. B. Jones President and Wm. Bradshaw Sen. Vice President, and R. H. Moody Secretary.

2. The President appointed P. Warlick, treasurer and Philip Warlick Esq. assistant.

3. The President appointed a board of managers, consisting of J. Benfield, J. B. Marler, I. R. Sherrill, E. Whisnant, and Elder J. Bradshaw.

4. The treasurer reported twenty-five dollars and 70cts. on hand and twelve dollars and 84cts due him from the Secretary.

5. On motion, requested Elder R.H. Moody to act as colporteur in Selling our Books.

6. On motion adjourned, to meet at Warlick's Chapel on Saturday before the 5th Sabbath in December '55.

R. B. JONES, President.

R. H. Moody, Secretary.

the heathen for thine inheritance, and the uttermost parts of the Earth for thy possession," have such an impression upon them, that they with us point to the "ensign," and say, "behold! behold! the Lamb." The precious Lamb, the Lamb for sinners slain." "The Lamb of God which taketh away the sin of the world." John 1 ch. 29 v. And who, Brethren, O who, that has beheld the Lamb, and by him been redeemed, can forbear saying to sinners in some way or other, come to Christ the only way of salvation. Thus we are of the opinion that the missionaries and their cause are not to be denounced on account of a few bad men, and some imperfections: but we should strive to get rid of the abettors of sin and our imperfections as fast as possible. And in the true spirit of humility act like men desiring not their own glory but that of their Heavenly King. And as soldiers of Christ fight his battles, as well as labor in the vineyard. Remembering however, that the weapons of our warfare are not carnal but mighty, (I. E. spiritual) through God &c. for as his Kingdom is Spiritual, his subjects should show themselves Spiritual. A Spiritual Kingdom, in all its relations, is contrary to nature. And while Earthly monarchs reign in the power of their natural might, Jesus our Heavenly King reigns in the hearts of his subjects by the power of his love. And as the subjects of Earthly kings glory in enlarging their dominion by the conquests of the sword, so, the true subjects of Christ's kingdom pray, and long for the enlargement and establishing of Christ's Kingdom by the conquest of his word, which is the sword of the Spirit. And having Christ's principle implanted in the soul, they act it out in their lives and this they can do but in disseminating his word. And we need not be astonished that our opponents do not act with us, they act from principle as well as we, and while under the influence of their King, of course they have his principles, or they would yield to the influence of the Spirit of grace and obey the plain teachings of God's sword, and be 'Translated from the Kingdom of darkness into the Kingdom of Christ." In conclusion we say to you dear Brethren, that our aim has been to show you the duties enjoined upon us all, and establish the truth in regard to the support of the ministry, we cannot believe that real Christians will desire men to leave their own affairs. (which need attention as well as others,) and go and preach and not feel bound to pay them a reasonable sum for their services. God has never required such a thing at the hands of his Ministers and he will not hold those guiltless who refuse to give his servants that support which justice demands. And that we may all know our duties, let us search the scriptures daily, and that we may be willing and able to do our duties, let us pray that God may give us the assistance of his Spirit and grace, and may the richest of Heaven's blessings rest upon yon all. Amen.

R. H. MOODY.

Rules of Order,

AS REVISED AND ADOPTED.

1. Every meeting for business shall be opened and closed by prayer, eithed by the Moderator or some one whom he shall appoint.

2. Every speaker shall arise and address the Moderator on any subject to be discussed.

3. No motion shall be debated unless seconded; and no member shall speak more than twice on the same motion, without special leave of the body.

5. Every question shall be decided by the living voice unless otherwise directed.

6. During the hours of business, all private conversation, walking across, or out of the house, without permission of the Moderator shall be considered a breach of order.

7. The names of the delegates shall be called each day, previous to proceeding to business.

8. All resolutions shall be reduced to writing signed, by the mover, and handed to the Moderator before debated.

9. When a motion is under debate, no motion shall be rec'd but to adjourn, to postpone indefinitely, to commit, to lay on the table, or to amend; which several motions shall have precedence in the order they are arranged. But no motion or proposition on a subject different from that under consideration, shall be admitted under color of amendment.

10. When a motion has been once made and carried in the affirmative or negative, it shall be in order for any member who voted in the majority to move for reconsideration the same day.

11. When the reading of a paper is called for, and is objected to by any members, it shall be determined by a vote of the body.

12. No member shall absent himself from the Association without leave of the Moderator.

13. All qustions except such as relate to the constitution shall be decided by a majority of votes.

14. Should the presiding officer fail to enforce the foregoing regulations. he shall be regarded as untrue to his trust, and shall be liable to be reminded of his duty by any member present.

Names of Ministers and their Post Offices.

Rev. Thomas Carleton,	Morganton,	N. C.
" R. B. Jones,	Woodlawn,	"
" R. H. Moody,	Collettsville,	"
" W. Bradshaw,	Drowning Creek,	"
" Jas. Bradshaw,	Lenoir,	"
" J. Moore,	Globe,	"

MINUTES

OF THE

TWENTY-EIGHTH ANNIVERSARY

OF THE

CATAWBA RIVER BAPTIST ASSOCIATION,

HELD WITH THE SMYRNA CHURCH,

Burke County, North Carolina, twelve miles North from Morganton, October 10, 11, 12, 13, 1856.

PRINTED AT THE HERALD OFFICE,

SALISBURY, N. C.

1856.

50 copies for correspondence &c

MINUTES.

The Association met, and the Introductory Sermon was delivered according to appointment by Elder R. B. Jones, from Jeremiah the 8th chapter and 21st verse.

2. After recess of thirty minutes, the Moderator called the delegates to order. Prayer by Elder Isaac Oxford.

3. The Chair appointed Elder T. Carleton, the Pastor of their Church, with the Delegates of their Church to arrange preaching Saturday and Monday.

4. Read letters and minuted accounted accounts transmitted.

5. Opened the way for the admission of newly constituted Churches. None present.

6. Elected Elder R. B. Jones Moderator, and brother D. C. Cockerham, Clerk.

7. Called for correspondence; from Green River, a Letter by the hands of brother A. H. Simmons; from Taylorsville, a Letter and Minutes by the hands of Elder Isaac Oxford, J. H. West; from Kings Mountain no messengers.

8. Appointed a committee of Finance, consisting of Elders Wm. Bradshaw, Job Moore and brother J. B. Marler.

9. Appointed Elder R. H. Moody, Job Moore, and T. Carleton, a committee to write Corresponding Letters.

10. Appointed Elder Wm. Bradshaw and brother W. Abernathy a committee to divide corresponding minutes.

12. Appointed a committee of arrangements, consisting of Elders T. Carleton, Job Moore, and brother H. E. Lollar, with the Moderator and Clerk added.

13. On motion, adjourned till 10 o'clock Saturday.

Prayer by R. H. Moody.

Saturday, Oct. 11—10 A. M.

Met according to adjournment. Prayer by Elder T. Carleton.

15. Called Delegates names and marked absentees.

16. Committee of arrangements reported satisfactorily and was discharged.

17. Read Rules of Decorum.

18. Invited transient ministers and brethren from sister Associations to seats with us. Elder R. H. Moody and brother R. Patten accepted the invitation.

19. Called for the Circular Letter, which was read and adopted and ordered to be printed.

20. Appointed Corresponding Messengers to sister Associations. To Taylorsville, Elder T. Carleton, D. C. Cockerham, Joseph Benfield, J. B. Marler, T. J. Hamilton, and H. E. Lollar. To Kings Mountain, Elders T. Carleton, Job Moore and brother Joseph Benfield. To Green River, Elders T. Carleton and R. B. Jones.

21. Granted a Letter of Dismission to Thessalonica Church to join the Kings Mountain Association.

22. Appointed Elders Isaac Moody, R. B. Jones and R. H. Moody to preach on Sabbath in the order of their names. After 11 o'clock Sermon, a collection to be taken up and equally divided between Home and Foreign Missions.

23. Appointed our next Association to be held at Providence Meeting House, Catawba, N. C., ten miles East from

Newton, to commence on Friday before the second Sabbath in October, 1857.

24. Appointed Elder R. B. Jones to write a Circular Letter next year and choose his subject.

25. Appointed Elder T. Carleton to preach the Introductory Sermon next year, and Elder Job Moore his alternate.

26. The Financial Committee reported $13 32 cents sent up prom the Churches to pay for printing the minutes.

27. On motion the Clerk was ordered to have 300 copies of these minutes printed and distribute them as usual.

28. Adjourned till Monday 10 o'clock, to give place to the Book Society. Prayer by Elder R. B. Jones.

29. On the Sabbath, the stand was occupied by those appointed, viz: Isaac Oxford, R. B. Jones, and R. H. Moody. After the second sermon, a collection was taken up amounting to $13 30 cents. We hope the influence of this day's labor will be realized with joy in eternity.

30. Monday, met according to adjournment. Prayer by R. H. Moody.

31. Appointed brethren R. H. Moody and D. C. Cockerham a committee to report on Temperance.

32. The Committee of Finance reported satisfactorily, and were discharged.

33. The Committee on Corresponding Letters reported satisfactorily, and was discharged.

34. The Committee on Temperance reported satisfactorily and was discharged.

35. Made up $2,00 to assist in paying for printing the minutes.

36. A resolution was offered and adopted in regard to a School, which will be found in another place in these minutes.

37. Appointed seven Commissioners to manage the business of said School, viz: John S. Parkes, Elijah Chambers, Philip Warlick, B. H. Martin, D. C. Cockerham, Joseph Benfield, and J. B. Marler.

38. Appointed Elder Job Moore and R. H. Moody, Agents to take subscriptions for building a suitable School House, and to pay a Teacher for the first year.

39. Adjourned to the time and place appointed. Prayer by Elder J. H. West.

R. B. JONES, *Moderator.*

D. C. COCKERHAM, *Clerk.*

CIRCULAR LETTER.

T. Carleton

The Catawba River Baptist Association, now in Session, to the Churches they represent, sendeth Christian salutations:

Dear Brethren—It has become a matter of serious regret to the sincere lovers of Zion, that there are three kinds of Baptists in the Western portion of North Carolina. A few remarks on this lamentable fact, and some humble counsel on this truly distressing state of affairs, will form the subject of the present circular.

We will, in the first place, take a glance at the origin of the Baptist denomination; it has been said by some they are "a sect of christians of recent date." Others have said they are an ancient sect of christians, and had their origin in the depths of antiquity, and that it was difficult to ascertain at what time they had their first existence.

The first assertion is only calculated to exhibit the entire ignorance of the asserter of Church history, and of the old and New Testaments, which we will presently show. The record, though true, as far as regards their being an ancient sect of christians, is far from being correct in the assertion that it is hard to ascertain at what time they had their origin. Turn to the prophecy of Malachi iii c. 4th verse. "Behold I will send my messenger and he shall prepare the way before me, and the Lord whom you seek shall suddenly come to his temple; even the messenger of the covenant whom ye delight in; behold he shall come with the Lord of Hosts." Notice, this prophecy was 397 years before the birth of Jesus Christ.

In the 3998th year of the world, hear old Zacharias, filled with the Holy Ghost and with all the seraphic fire and heaven-born eloquence of seraphim, crying out, after a dumbness of over nine months. "And thou child shall be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways." "To give knowledge of salvation unto his people by the remission of their sins.—Luke i c. 76–77.

Thirty-one years after the birth of our Lord and Saviour Jesus Christ, while talking to the people concerning John, we hear the blessed Redeemer tell them—"This is he of whom it is written, behold I send my messenger before thy face, who shall prepare thy way before thee,"—Luke vii c. 27

v. Again, turn to Malachi iv c. 5–6 v., "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse.

Now turn to Matthew xi c. 13–14 v, "For all the prophets prophesied until John And if ye will receive it, this is Elias which was for to come."—Math. xvii c. 10-11-23-13, "And his disciples asked him saying why then say the scribes that Elias must first come: and Jesus answered and said unto them, Elias truly shall first come and restore all things, but I say unto you Elias is come already and they knew him not, but have done unto him what they listed. Likewise shall also the son of man suffer of them. The disciples understood that he spake of John the Baptist."

St. John i c, 6 v—"There was a man sent from God whose name was John." We now have the evidence of Malachi, Matthew, Luke and John, endorsed by Jesus Christ, and can produce many others to prove beyond doubt that John the Baptist was the messenger that was to come, and that he was sent by God, and had his commission from the high courts of heaven; that he was the first Baptist—that he made ready a people for the Lord by preaching the Baptism af Repentance, and then baptizing those who believed, and Jesus Christ he baptized also. "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan."—Mark i c, 9 v. Now if we have not made out a clear and undisputed case that John the Baptist was a Baptist, and the first Baptist, and that he baptized the Apostles and Jesus Christ about 1830 years ago, that they were consequently all Baptists, we know not what language would prove any fact That we have passed through many changes and had many names in a lapse of over 1800 years is no matter of wonder, especially when we reflect that John was called the "Baptist," his adherents "disciples." Not long after at Antioch—"Christians"—afterwards "Waldenses," Petro-Brussians," some time after, "Anabaptists," and in the present century, Baptists. We have in tracing this "ancient sect" of christians, at length sprung up old "Reynard." and here are "Regulars," "Freewills," "Temperance," "Anti-Temperance," "Missionaries," "Anti-Missionaries," "Education," and Anti-Education"; some crying one thing and some another, but all claiming to be the Primitive Baptists. Come one, come all, let us sit down under the shade of our Vine and Fig Tree, but let us not sit long, for the night cometh in which no man can work, but let us sit long enough to count our pins, go back to the beginning corner, follow the compass prayerfully, closely and honestly, set down our pegs perpendicular without contracting or expanding, and we will all be right presently, having one Lord, one Faith, one Baptism. One of the principal sources of division amongst us in the Western end of North Carolina, is on the doctrine of Freewillism; that the will is free and will be to the end of time no man in his senses will pretend to deny, but to say a man can change his nature in our fallen and degenerate state, would be as absurd as it would

be to undertake to wash out the spots of the leopard, or change the black skin of the sable sons of Africa by trying to wash them white as snow.

"Jesus saith unto them did ye never read in the Scriptures, the Stone which the builders rejected the same is become the head of the corner."—Matthew xxi c. 42 v. The words of Christ the Corner. "No man can come unto me except the Father which sent me draw him, and I will raise him up at the last day.—John vi c, 44 v "And ye will not come unto me that ye might have life."—John v c, 40 v. You will say if they cannot and will not come how are they to be saved? We answer, "Know ye not that it is God that worketh in you to will and to do of his own good pleasure."—Philipians ii c 13 v. Hence it is said of those that believe, "Who were born not of blood, nor of the will of the flesh, but of God."—John i c 13 v. "Of his own will begat he us with the word of truth, that we might be a kind of first fruits of his creatures."—James i c, 18 v. These express texts, and many others of a like nature evidently go to show that regeneration is the work of the Holy Spirit of God, and that He must change the will of all that are saved. "For he is the author and finisher of our faith."—Heb. xii c. 24 v.—We are well aware that many young professors are too apt to have too much Armenianism, at the outset, and older christians are too rigid on them. We are also aware that too many rash things have been said and written on both sides. A second prolific source of distress has been the Temperance cause. Let us once more return to our beginning corner. Before the first Baptist was conceived, we hear the angel of God telling Zacharias. "For he shall be great in the sight of the Lord, and he shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost from his mother's womb.—St. Luke i c. 15 v. "For the grace of God that bringeth salvation hath appeared to to all men, teaching as that denying ungodliness and worldly lust, we should live soberly, righteously and godly in this present world—Titus ii, 11, 12 v.

With this positive command in the first chapter of Luke, and the sweet and gentle caution in Titus, second chapter, we would have thought of all other people on the earth, Baptists would have been the last people to become slaves to strong drink; but at the first origin of the Sons of Temperance, numbers of the members of the Baptist Churches were actually excluded for no other crime than pledging themselves neither to make, buy or sell, or use as a beverage, any intoxicating liquors. Will after ages believe that in the middle of the 19th century, in republican America, this was the fact? We know it.—This brought a revolution in the Baptist Churches, and although the excitement has been so high, that the friends of Temperance, glorious as their cause is, have no doubt too often in high excitement and heart-burning anxiety said and done many things that on calm reflection they have wished were never spoken.

The consequence has been that individuals, who were formerly brothers and friends, have become inveterate enemies; but amid the many causes of regret, there is much to thank God for. Most of our denomination have renounced the baneful practice of making, buying or using as a beverage the fell de-

stroyer, and even those who as strenuously opposed Temperance are becoming ashamed of their course, are trying to suppress intemperance. Much has been done, much remains to be done. Beloved brethren, let not our partial victory intoxicate us, but let it cause us to move on firmly, prayerfully, and determinedly; but in every engagement, and skirmish, remember the "weapons of our warfare are not carnal, but mighty through God"; and as we cannot for a moment doubt that Temperance is a doctrine of the Scriptures, let us be temperate, not only in one, but in all things.

We now come to make a few remarks with regard to Education; and here we blush to think any Baptist should so far have erred, as to have misinterpreted Christ having selected unlearned fishermen for his twelve Apostles.—It is true that the most of them were unlearned, but what of that; it was the day of miracles, they had been with Christ, who was verily God, and he had taught them every thing they needed, so that on the day of Pentecost, although there were between 15 and 20 different nations, every individual heard in his own tongue or language. (Read ii chap. Acts.) It is said this was a miracle; this is readily admitted. Do we expect such miracles now? No. After the close of the Apostolic age miracles ceased. Does it not rather prove that the ambassadors of Christ should have every advantage which piety and education can bestow, if otherwise? If education would be a disqualification for an Apostle, why was it that that profound scholar, Saul of Tarsus, was so successful a promulgator of the Gospel? O why did he so much like a father exhort his son Timothy to show himself a workman that need not be ashamed, to give himself to reading and study, if there was no necessity for the preacher to know something, in order to teach others. Come, dear old brethren, let us not be jealous of our sons in the bonds of the Gospel, who may have had some advantage that we did not have. We must soon be discharged; let us do the best we can with our resources, and rather smile and rejoice that our kind heavenly Father has spared our lives to see young Elisha's ready to take and wear with dignity the mantle of departed Elijah's.

We now propose to make a few remarks on the last, but by no means least, of the causes of division among us, we mean the Missionary subject; let us look to the corner stone, that tried and living stone on which Christ has built his Church so firm, that the gates of hell cannot prevail against it. See Him leave his Father's Courts and come to a world under condemnation; He left a region where there are pleasures forevermore at the right hand of God, so great that eye has not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for those that love him; pleasures that he had enjoyed before the morning stars sang for joy, or the dust of earth was formed; down, down, to this poor world he comes, not to ride in coach of state, but to be cradled in a manger; first in Bethlehem, then Egypt, then in Nazareth, then in Jordan, then in the wilderness, and then he preached from places. Sometimes on the mountains height, sometimes in vessels on the sea shore, sometimes in the Jewish synagogues, anon in desert places, so loving his Church that he voluntarily gives his cheek to the smiter and his back to

the bruiser; bears his beloved's transgression in his own body on the tree. that through his stripes she might be healed. Stop, says some of our anti-missionary brethren, Christ was not a missionary. What is the meaning of the word? answer, one sent. He came voluntarily; hold, my criticising brother, let us have Christ's own evidence:—John xx, 21, "As my Father sent me, even so send I you"; but Jesus did not receive wages like the missionaries of these days do; excellent critic, let us have the voice of inspiration on this point—"He shall see the travail of his soul and be satisfied"; "by his knowledge shall my righteous servant justify many, for he shall bear their iniquities—Isaiah lii, 14. Ah! I never can believe that Christ would approve of missionaries if here on the earth. Now brethren, anti if you are determined not to believe, I suppose it hardly necessary to spend time, but let us have Christ's answer on the subject—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son and the Holy Ghost, teaching them to observe all these things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world, amen, i.e. so be it. Matthew xxviii 19–20. These are Christ's words, the great commission given after the resurrection. We are are expressly commanded to go into all the world, into every nation, and never stop till every human being has the glorious Gospel. Then will the knowledge of the Lord cover the earth as the waters cover the face of the deep. The disciples understood the command, for St. Mark tells us in the xvi c. 20. "And they went forth and preached every where, the Lord working with them and confirming the word with signs following. Amen.

But, says those opposed to missions, the missionaries must be paid. Pray my dear brother, does not the word of inspiration say so too? you cannot deny it; hear Paul, "Who goeth a warfare at his own charges; who planteth a vineyard and eateth not of the fruit thereof, or who feedeth a flock and eateth not of the milk of the flock," for it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God care for oxen, or sayeth He it for our sakes; for our sakes no doubt this is written, that he that ploweth should plow in hope: and he that thresheth in hope should be partaker of his hope—1 Cor. ix 7, 9, 10 But why need we quote scripture, the Old and the New Testaments are both full of plain texts that those who preach the Gospel shall live of the Gospel: that to select them all would be a task not much less than to write out one fourth of the New Testament. May we all seek the truth, find and understand the same—may God of His infinite goodness and mercy pour the oil of consolation on the troubled waters of strife. May we all keep the unity of the Spirit in the bonds peace, not devouring one another; may bickerings, backbitings and vain glory cease; may we not think too little of our brethren and too much of ourselves, but all strive to know the place in our Master's vineyard we ought to

occupy, and then go unitedly, prayerfully and resolutely to our posts, resolving to maintain the truth, or bleach the ground with our bones. So that when our Master comes, we may receive the plaudit of well done good and faithful servant, enter thou into the joy of thy Lord; and may be leave the world singing hallelugahs to the great Head of the Church, is our prayer for the Redeemer's sake. Amen.

REPORT ON TEMPERANCE.

We have great reason to thank God for the prosperity of the Temperance Entetprise, in our body within the last four years; for although four years ago almost every Church had a distiller in it, at this time we know of no Baptist or Church, belonging to this Association, that is willing to engage in the practice; or who would not be ashamed to acknowledge himself guilty of assisting the devil in preparing this bane of human happiness. May the Lord bless the Temperance cause everywhere, is our humble prayer.

R H. MOODY,
D. C. COCKERHAM, } *Committee.*

RESOLUTIONS.

WHEREAS, some dissatisfaction has arisen with regard to our action relative to Union Church:

Resolved, That we are willing to restore said Church on the condition that those members in said Church, who are engaged in making, vending, or using as a beverage ardent spirits, abandon said practice.

WHEREAS, there exists within the bounds of this Association a great destitution of ministerial labor, therefore

Resolved, That we deeply regret this state of things, and as a Missionary body, we recognise and highly appreciate the appointment by the Western Convention, of Elder T. Carleton to ride, as Missionary, within the bounds of this Association; and we request each member in the respective Churches composing this Association, to send by their Delegates to the next meeting of this body, at least ten cents as a voluntary offering to support our Missionary, and we hope the Pastors of the Churches will do what they can to carry this plan into operation.

Resolved, That we recognise the Biblical Recorder, edited by Elder J. J. James, Raleigh, N. C., as an able exponent and expounder of our principles, and commend it to the patronage of the Baptists of North Carolina. Also, the Home and Foreign Journal, published by the Foreign Mission Board, Richmond, Virginia, at twenty-five cents per annum.

The following preamble and resolution was offered by Elder R. H. Moody, and unanimously adopted:

Viewing the condition of the Catawba River Baptist Association, in regard to literature and general intelligence, and desiring the Truth of God to be richly embellished with human, as well as divine wisdom, therefore

Resolved. That we establish a Preparatory School, at the Mountain Spring, for the benefit of the Association, and the Baptist family in general.

MEETING OF THE PUBLICATION SOCIETY.

Saturday, Octobvr 11, 1856.

The Publication Society was organized by Elder R. B. Jones, President, and William Bradshaw, Sr., Vice President; Philip Warlick, Esq., Treasurer, and D. C. Cockerham, Secretary.

2. The Report of the Board of Managers, was on motion received.

3. Appointed a Board of Managers for next year, consisting of Elders T. Carleton, R. H. Moody, and brethren J. B. Marler, and H. E. Lollar.

4. Appointed a meeting of the Board the Saturday before the fifth Sabbath in November, 1856, at Warlick's Chapel, Burke County, North Carolina.

5. Ordered that the Treasurer pay to the Clerk of the Association one dollar to pay for the printing of the Report of the Publication Society.

REPORT OF THE BOARD OF MANAGERS FOR THE CATAWBA RIVER BAPTIST PUBLICATION SOCIETY.

Owing to the inclemency of the weather, there was not a full meeting of the Board in December last. The Secretary and Treasurer met and found cash in the hands of the Treasurer, $30 00

Due the Society from Elder R. H. Moody, 7 84½

" " " T. Carleton, 3 61¾

Total, $11 46¼

January 2, 1856, sent cash for Books to Charleston, $30 00

Which books were received and distributed as follows:

D. C. Cockerham, amount, Providence,	$14 00
R. B. Jones,	7 75
J. W. Gibson,	8 00½
William Bradshaw, North Catawba,	6 27½
P. Warlick,	60
	$36 70
Freight on Books,	1 00
	$35 70
P. Warlick due the Society,	30
	$36 00

We think the Society has done much good in circulating religious books, and we hope the Board in future, will be more punctual in their meetings.

Respectfully submitted,

PHILIP WARLICK,

Association Treasurer.

TABULAR TIEW OF THE CHURCHES OF CATAWBA RIVER ASSOCIATION.

CHURCHES.	Post Offices.	Supplies.	Church Clerks.	Sabbaths.	Delegates Names.	Baptized.	Rec'd by Letter.	Restored.	Dismissed.	Deceased.	Excluded.	Total.	Collections.
North Catawba,	Copenhagen,	W. Bradshaw,	Wm. Bradshaw,	2	William Bradshaw, D. Martin,	1	0	0	0	0	10	77	2 00
Smyrna,	Perkinsville,	T. Carleton,	J. B. Marler,	3	T. Carleton, J. S. Parks, J. B. Marler,	0	2	0	0	0	2	31	1 55
Thessalonica,	Lincolnton,	R. P. Logan,	Henry Rhodes,	—	William Rhoderick,	0	0	0	0	0	0	00	25
Mount Gilead,	Mull Grove.		H. Smith,	2	J. York, J. York,	0	0	0	4	0	0	21	50
Providence,	Bunker Hill,	R. L. Steele,	L. W. Cockerham,	2	D. C. Cockerham, H. E. Lollar, P. Warlick,	2	2	0	2	0	0	34	1 55
Pleasant Hill,	Morganton.	W. Bradshaw,	H. R. Hawkins,	4	G. Smith, P. Burngamer,	3	4	0	0	0	0	28	1 00
Pisgah,	Polkville.	J Leatherman	N. Pruett,	3	Jesse Talent,	0	0	0	0	0	1	26	40
Zion,	Morganton,	T. Carleton,	J. Benfield,	1	J. Benfield, E. Whisnant, J. Whisnant.	3	0	0	0	0	0	15	75
Jerusalem,	Lenoir,	J. H. West,	J. R. Sherrill,	1	J. R. Sherrill,	0	0	0	2	0	0	7	85
Globe,	Globe,	Job Moore.	Jesse Moore,	3	Job Moore, John Prichard, W. Moore,	4	2	0	0	1	2	22	1 85
Rocky Spring,	Collettsville,	Job Moore,	J. M. Crisp,	1	Elijah Chambers,	0	0	0	0	0	4	12	62
Bruington,	Wood Lawn,	R. B. Jones,	William F. West,	2	R. B. Jones, C. Abernathy, G. W. Abernathy,	15	7	0	1	1	1	79	2 00
						29	17	00	9	2	20	352	13 32

NAMES OF MINISTERS AND THEIR POST OFFICES.

Rev. THOMAS CARLETON, Morganton, N. C.. Rev. R. B. JONES, Woodlawn, N. C.; Rev. WILLIAM BRADSHAW, Sr., Drowning Creek,; Rev. JAMES BRADSHAW, Lenoir; Rev. JOB MOORE, Globe.

MINUTES

OF THE

TWENTY-NINTH ANNIVERSARY

OF THE

CATAWBA RIVER BAPTIST ASSOCIATION,

HELD WITH PROVIDENCE CHURCH,

CATAWBA COUNTY, N. C.; 10 MILES E. OF NEWTON,

OCTOBER 9th, 10th, and 11th, 1857.

The Association met, and the introductory sermon was delivered according to appointment, by Elder T. Carlton, from 1st. Cor. 15: 58.

2. After a recess of thirty minutes, the Association met in the house.

On motion, Elder Job Moore was called to the chair, and opened the meeting by prayer.

3. Read letters from eleven Churches.

4. Elected Elder T. Carlton Moderator, and brother J. H. Spainhower Clerk.

5. Apointed brethren D. C. Cockerham, H. E. Lollar, and E. J. Hamilton a committee to appoint preachers for Saturday.

6. Called for correspondence:

From Taylorsville,—A package of minutes, by the hands of Elders R. L. Steel and Isaac Oxford.

King's Mountain,—A package of minutes, by the hands of brother D. Setser.

7. Appointed brethren John Carlton, Wm. Bradshaw Jr., and Michael Spainhower, a committee of Finance.

8. Invited ministering brethren of other Associations, to seats with us Elder Elias Dodson, agent of the Southern Board of F. M., accepted.

9. Appointed brethren P. Warlick, Joseph Benfield, and Elder Job Moore, a committee to write corresponding letters.

10. Appointed Elder John Prichard and brother E. Chambers, a committee to divide corresponding minutes.

11. Appointed brethren D. C. Cockerham, Wm. Bradshaw Jr., Elder Job Moore, the Moderator and Clerk, with correspondents, a committee of arrangement.

12. On motion, adjourned till 10 o'clock to-morrow. Prayer by Elder Elias Dodson.

Saturday Oct. 10th, 10 o'clock, A. M.

Met according to adjournment. Prayer by Elder Isaac Oxford.

14. Called delegates' names, and marked absentees.

15. The committee of arrangement reported satisfactorily, and was discharged.

16. Read Rules of Decorum.

17. Appointed brethren D. C. Cockerham, G. S. Fite and Joseph Benfield, a committee on Sabbath Schools.

18. Appointed brethren H. E. Lollar, E. J. Hamilton, and Philip Warlick, a committee on Education.

19. Appointed brethren Philip Warlick, D. C. Cockerham, and Elder Job Moore, a committee on Temperance.

20. Appointed corresponding messengers to sister Associations as follows:

Green River,—Elders Jeptha Clark and John Prichard.

Taylorsville,—Brethren William Cockerham, H. E. Lollar and Elder T. Carlton.

King's Mountain,—Elders Jeptha Clark and T. Carlton.

21. Elected Elders R. L. Steel, Elias Dodson, and Isaac Oxford, to preach on Sabbath, in the order of their names, the second to be a missionary sermon, after which, ordered a collection to be taken up, to be appropriated to missionary purposes.

22. Appointed our next Association to be held at Warlick's Chapel, Burke County, N. C., sixteen miles East of Morganton; to commence on Friday before the 2nd Sabbath in Oct., 1858.

23. On motion, agreed to discontinue, for a few years, the practice of writing circulars.

24. Appointed Elder Job Moore to preach the introductory sermon next year, Elder John Prichard his alternate.

25. On motion, the Clerk was ordered to have 300 copies of these minutes printed, and to distribute as usual.

26. Received from the churches to pay to Home Missions, as follows:

Bruington, $2,25; Rocky Spring, 31 cts; Zion, 45 cts; Smyrna, $2,70; Providence, $3, 20. Total, - - - - - - - $8 91

27. Called on the committee of Finance, who reported as follows, and was discharged. From churches, $15,35. In the hands of the former clerk, $2,07. Total,- - - - - - - $17 42

Considered the query:—How shall we receive members who are dissatisfied at home, and are in good standing, and cannot get a letter from their church? Agreed to give the following answer:—Receive them on application —their christian character being known.

29. On motion, agreed to pay the former clerk $5; for his services.

30. Appointed brethren J. H. Spainhower, Wm. R. Bradshaw, Wm. Bradshaw Jr., and Elder T. Carlton to attend the next meeting of the Western Convention of N. C.; to convene at Taylorsville, as delegates from this body.

31. Appointed Elder Job Moore, brethren Philip Warlick and G. S. Fite, to meet with committees of other Associations, to consider the propriety of building a Female College in the bounds of the Western Convention of N. C.

32. On motion, agreed to give leave for subscription to be opened at three sites, viz., Mountain Spring, Smyrna, and North Catawba, for a preparatory school; and that presenting the largest subscription to the Board, which will meet at North Catawba on Saturday before the second Sabbath in Jan., 1858, shall receive the school.

33. On motion, adjourned to the time and place appointed. Prayer by Elder R. L. Steel.

T. CARLTON, Mod.
Perkinsville, N. C.

J. H. SPAINHOWER, Cl'k.
Perkinsville, N. C.

Resolutions.

1. *Resolved*, That we highly appreciate the appointment, by the Western Convention; of Elders Isaac Oxford, A. J. Cansler, J. C. Grayson and L. McCurry, to ride as missionaries, on the West side of the Blue Ridge.

2. *Resolved*, That we recommend a committee of three, to meet committees of other Associations, to locate a Female College in the bounds of the Western Convention.

3. *Resolved*, That we consider the propriety of having a colporteur.

4. *Resolved*, That we consider the propriety of having ministers' and deacons' meetings.

5. *Resolved*, That we highly recommend the Lewis Fork Association in rescinding the act of 1851.

6. *Resolved*, That we recommend the "Recorder, Southern Review, Commission, Home and Foreign Journal, Christian Review," and "Young Reaper.'

7. *Resolved*, That we recommend our pastors to preach an annual sermon on benevolence, and to circulate annual subscriptions with different columns for our various Boards, and that we recommend our members to give by system.

8. *Resolved*, That we recommend to the different Churches to hold prayer meetings once a month, at least, that we recommend the monthly concert of prayer for missions, on the 1st. Sabbath evening in each month, and that we agree to aid in monthly prayer meetings.

9. *Resolved*, That we send a messenger or messengers, to the Western Convention, at Taylorsville, in 1858.

10. *Resolved*, That the thanks of this body are due, and are hereby tendered to the brethren and friends of this vicinity, for the kind and hospitable manner in which they have entertained the Association.

Reports of Committees.

Report on Education.

This is an age of progress, and of the march of mind. Wake Forest College should be patronized, directly by sending our young men there, and indirectly, by having Associational schools, which are to Wake Forest, as creeks are to rivers. Our young people have minds that ought to be cultivated. Education will benefit the young persons, from whom our pulpits and Churches are to be supplied. We hope our Associational school will go up.

Female Education.

More than two-thirds of our church members are females. We should educate our girls as well as our boys. We hope the contemplated Female College, in the bounds of the Western Convention, will receive a liberal support.

H. E. LOLLAR, Chm'n.

Report on Sabbath Schools.

Our moral nature is the most important part of our being—mental without moral instruction may prove a curse. Parents who will carry their children to our Sabbath Schools for ten successive years, and teach them there, will benefit them more than if they were to give them, each, ten thousand dollars. Our churches, and our ministry must be replenished by our Sabbath Schools. We should have a library, and should take the "Young Reaper," Philadelphia, 530, Arch Street, coming monthly, at 12 1-2 cents a year.

D. C. COCKERHAM, Chm'n.

Report on Temperance.

We have great reason to thank God for the prosperity of the Temperance enterprise in our body. We believe the use of Alcohol, as a beverage, is one of the greatest evils now in our land. Therefore, we would advise all the Baptist brethren in our land to abandon the practice of making, vending, or using ardent spirits as a beverage. May the Lord bless the Temperance enterprise everywhere, is our humble prayer. PHILIP WARLICK, Chm'n.

☞"CAROLINA BAPTIST OFFICE," HENDERSONVILLE, N. C.☜

STATISTICAL TABLE.

CHURCHES.	Post Offices.	Church Clerks	Supplies.	Saturdays.	DELEGATES' NAMES. Ordained Ministers, in SMALL CAPPS. Licentiates, in *italics.*	Baptized.	Rec. by L.	Restored.	Dismissed.	Dead.	Excluded.	Total.	Contribut's
North Catawba,	Happy Home,	W. Bradshaw jr.	J. Bradshaw,	2	W. Bradshaw, Jr., *W. R. Bradshaw*, - -	4	0	1	0	0	1	81	$2 25
Smyrna,	Perkinsville,	M. Spainhower,	T. Carlton,	3	T. Carlton, M. Spainhower, *J. H. Spainhower*,	0	1	0	0	1	4	27	1 85
Mt. Gilead,	Knobb Creek,	J. Tallent,	B. H. Martin,		J. York, J. Tallent, - - - - -	4	0	1	0	0	0	23	1 25
Providence,	Bunker Hill.	L W Cockerham	R. L. Steel,	2	D C. Cockerham, T. J. Hamilton, H. E. Lollar,	2	7	0	3	0	1	34	1 50
Pleasant Hill,	Morganton,	H. B. Hawkins,	W. Bradsh'w, sr.	4	H. B. Hawkins, - - - - -	4	0	0	0	0	0	34	1 00
Pisgah,	Knobb Creek,	N. Pruett,	J. Leatherman,	3	D. Wartman, M. Ross, - - - -	0	0	0	1	0	1	24	47
Zion,	Morganton,	J. Benfield,	T. Carlton,	4	J. Benfield, J. C. Carlton, - - - -	0	1	0	0	0	0	16	97
Globe,	Globe,	J. Moore,	J. Moore,	3	J. Moore, J. Prichard, *W. Moore*, - -	3	0	0	0	0	0	25	2 30
Rocky Spring,	Colletsville,	J. M. Crisp,	" "	2	Elijah Chambers, - - - - -	1	1	0	0	0	0	14	1 00
Bruington,	Wood Lawn,	W. L. West,	P. Nicholson,	3	C. Abernathy, G. Abnernathy, J. L. Wilson, G. Fite,	0	1	1	3	1	1	76	2 00
Mt. Ruhama,	Mountain Creek	A. G. Bandy,	J. Clark,	3	J. Clark, A. Bumgarner, J. Drum, - -	0	2	0	0	1	1	30	75
						18	13	3	7	3	9	384	15 35

Names of Ministers, and their Post Offices.

Thomas Carlton, Morganton, N C.; Wm. Bradshaw, Sr., Happy Home, N. C.; James Bradshaw, Lenoir, N. C.; Job Moore, Globe, N. C.; John Prichard, Globe, N. C.; Jeptha Clark, Mountain Creek, N. C.

SABBATH.

On Sabbath the stand was occupied by those appointed, viz: R. L, Steel, E. Dodson and I. Oxford. After the second sermon, a collection was taken up, amounting to $16 75. We hope that the influence of this day's labor will be realized in eternity.

MINUTES

OF THE

THIRTIETH ANNUAL SESSION

OF THE

CATAWBA RIVER

BAPTIST ASSOCIATION,

HELD WITH THE CHURCH

AT

WARLICK'S CHAPEL, BURKE CO., N. C.,

October 8---11 1858.

RALEIGH:
BIBLICAL RECORDER PRESS.
1858.

PROCEEDINGS.

FRIDAY, October 8th, 1858.

The introductory sermon was delivered according to appointment by Elder Job Moore from 1st John 3rd chapter, and the first clause of the first verse.

Read letters from twelve churches.

On motion, Elder T. Carleton was appointed Moderator, and brother J. H. Spainhower Clerk.

Received a newly constituted church called Bethlehem.

Appointed brethren D. C. Cockerham, Philip Warlick, and T. J. Hamilton a committee to arrange preaching for Saturday and Monday.

Called for correspondence.

From King's Mountain—a letter by the hands of Elder Amos Hilderbran and brother J. J. Hicks.

From Taylorsville—a package of minutes by the hands of Elders Isaac Oxford, R. L. Steel, and James Reid.

Invited transient ministers of our faith to take seats with us.—Elders S. P. Smith, Joseph Harrison and James Brumfield presented themselves, and were gladly received.

Appointed brethren M. Spainhower and J. C. Carleton a committee on Finance.

Appointed brethren Joel Crisp, Elijah Chambers and Jesse Moore a committee to divide corresponding minutes.

Appointed Elders Wm. Bradshaw, B. H. Martin, brethren D. C. Cockerham, T. J. Hamilton and Elijah Bradshaw, with the Moderator and Clerk, a committee of arrangements with instructions to invite correspondents and transients to seats with them.

On motion, business be suspended Saturday afternoon until the Association hears remarks from brother Alex. Abernathy in regard to his present condition and belief with regard to temperance and Missions, together with the condition of the Union church to which he belongs.

Appointed brethren D. C. Cockerham, T. J. Hamilton and Elder Wm. Bradshaw, a committee on temperance.

Appointed brethren Philip Warlick, Jesse Moore and M. Spainhower a committee on education.

Appointed brethren Philip Warlick, D. C. Cockerham and Elder Job Moore a committee on Home Missions.

Appointed Elder Jeptha Clark, brethren Wm. Johnson and J. C. Carleton, a committee on Foreign Missions.

Appointed brethren W. B. Lay, Miles Hoffman and Elder B. H. Martin, a committee on Sabbath Schools.

Appointed brethren Elijah Bradshaw, J. H. Spainhower and Nicholas Hoyles, a committee on Periodicals.

On motion, agreed to resume the practice of writing Circulars.

On motion, agreed to appoint Ministers and Deacons' meetings.

On motion, adjourned till 9 o'clock to-morrow. Prayer by Elder S. P. Smith.

SATURDAY, Oct. 9.

Met according to adjournment. Prayer by Elder James Reid.

Called delegates' names, and marked absentees.

The committee of arrangement reported satisfactorily and was discharged.

The proceedings of yesterday read and adopted.

Read the Rules of Decorum.

The committee on preaching reported.

Appointed correspondents to sister Associations as follows:

To *Taylorsville*—Elder T. Carleton, brethren D. Cockerham, Joseph Benfield, and J. H. Spainhower. D. C. Cockerham to write.

To *King's Mountain*—Elders James Brumfield, Jeptha Clark, brethren T. J. Hamilton, D. C. Cockerham and W. B. Lay. W. B. Lay to write.

To *Green River*—Elders Job Moore, John Prichard, T. Carleton and brother J. H. Spainhower. J. H. Spainhower to write.

On motion, a correspondence was resumed with Broad River Association, and W. B. Lay and Miles Hoffman were appointed to attend the next meeting of that body. Brother W. B. Lay to write to them.

Elected brother J. H. Spainhower to write a Circular for next year, and choose his own subject.

The committee on correspondence reported and was discharged.

On motion, the committees on Temperance, Education, Home and Foreign Missions, Sabbath Schools and Periodicals, be continued till next year.

The committee on Finance made the following report and was discharged.

Received from the churches,	$14 43
In the hands of the Clerk from last year,	2 40
Total,	$16 83

On motion, allowed the Clerk $5 for his services last year.

On motion, the first Ministers and Deacons' meeting was appointed to be held at North Catawba on the first fifth Sabbath after January, 1859. The following are the subjects for discussion:

1. What was the *Rock* upon which Christ told Peter that he would build his church?

2. Is the Missionary enterprise as held by Missionary Baptists in general, taught in the Scriptures?

On motion, Elder T. Carleton was appointed to write an essay upon the Baptist Faith and Discipline, to be read at this meeting.

Elected Elders R. L. Steel, S. P. Smith and Joseph Harrison, to preach on Lord's day in the order of their names, the second to be a Missionary sermon, after which a collection to be taken up to be appropriated to Home Missions.

Appointed our next Association to be held with Rocky Spring church, Caldwell county, 11 miles west from Lenoir.

Elected J. H. Spainhower to preach the introductory sermon next year, and T. Carleton his alternate.

On motion, ordered the clerk to have 400 copies of these Minutes printed, to reserve 75 copies for correspondence, and distribute the remainder as usual.

After a short recess, according to the order of yesterday, business was suspended, and brother Abernathy addressed the Association for a little more than an hour with language very affectionate and appropriate for the occasion. When speaking of the Missionary and Temperance questions, he expressed an approbation of the use of all means to spread the gospel far and near, and that total abstinence from ardent spirits is the only safeguard to the church. In conclusion, he remarked that upon these grounds, his church desired again to be united to the Association.

The Association then resumed her regular business.

On motion, the Union church was again received into the Association upon the principles explained by brother Abernathy.

On motion, by request of Elder R. L. Steel, his place be supplied at the stand to-morrow by Elder Alex. Abernathy.

On motion, adjourned to 9 o'clock Monday morning. Prayer by Elder R. L. Steel.

SABBATH, Oct. 10.

The services were opened at 10 o'clock by Alex. Abernathy to a large congregation, by a discourse full of instruction to all classes. S. P. Smith followed with the missionary sermon, in which was plainly pointed out the path of duty, so that "the wayfaring man though a fool need not err therein," if properly taught by the Spirit, after which a collection was taken up amounting to $17.25, which on Monday was paid over to the Missionary laboring in our bounds. After a recess of an hour, the stand was again occupied by Joseph Harrison. His discourse was deep and feeling, reaching far into christian experience. We have great hope that the labors of the day will result in much good, the end of which will only be known in the ceaseless ages of eternity.

MONDAY, Oct. 11.

Met according to adjournment. Prayer by the Moderator.

Appointed Elders T. Carleton, Alex. Abernathy, Job Moore, and brother J. H. Spainhower delegates to the Western Baptist Convention. Any failing to attend their places to be supplied.

On motion, received the Academy tendered us by the North Catawba church, and call it THE CATAWBA RIVER BAPTIST ACADEMY. Permitted the North Catawba church to hold her sessions in it.

On motion, the chair appointed seven trustees for said school, viz: Elder Wm. Bradshaw, Elijah Bradshaw, Elder B. H. Martin, Philip Warlick, Jesse Moore, M. Spainhower and D. C. Cockerham, four of whom shall constitute a quorum.

On motion, recommended each church to take subscriptions to aid in paying for the building of said Academy.

Considered it impolitic to employ a Colporteur with our present stock of books.

On motion, corresponding letters were read and received.

On motion, adjourned to the time and place appointed. Prayer by Elder Alex. Abernathy.

T. CARLETON, *Moderator*, Perkinsville, N. C.

J. H. SPAINHOWER, *Clerk*, Taylorsville, N. C.

RESOLUTIONS.

Resolved, That we highly appreciate the appointment by the Western Baptist Convention, of Elder S. P. Smith to preach in the bounds of our Association, and we recommend the churches to contribute liberally to his support.

Resolved, That we recommend each church within our bounds to open a Sabbath School on the first Sabbath in April, to continue through the Summer.

Resolved, That the thanks of this body are due and are hereby tendered to the brethren and friends of this vicinity, for the hospitable manner in which they have entertained the Association.

REPORT OF THE TREASURER OF THE PUBLICATION SOCIETY.

Amount of cash together with the value of books now belonging to the Catawba Baptist Publication Society, Oct. 11th, 1858, $77.86. PHILIP WARLICK, *Treasurer.*

NAMES OF MINISTERS AND THEIR POST OFFICES.

NAMES.	POST OFFICES.
Thomas Carleton,	Morganton, N. C.
Wm. Bradshaw, Sr.,	Happy Home, "
Job Moore,	Globe, "
John Prichard,	Globe, "
Jeptha Clark,	Mountain Creek, "

STATISTICAL TABLE.

CHURCHES.	POST OFFICES	CLERKS.	SUPPLIES.	Sabbaths.	DELEGATES' NAMES. Ordained Ministers in SMALL CAPITALS. Licentiates in *Italics.*	Baptized.	Received by Letter.	Restored.	Dismissed.	Dead.	Excluded.	Total.	Contributions.
North Catawba,	Happy Home	W. Bradshaw, Jr	W Bradshaw, Sr.	2	WM. BRADSHAW, Sr., B. H. MARTIN, Elijah Bradshaw,	2			10	1		72	$2 35
Smyrna,	Perkinsville,	M. Spainhower,	No Supply,	3	T. CARLETON, M. Spainhower, *J. H. Spainhower*,		2			1		27	1 17
Mt. Gilead,	Knobb Creek,	Wm. Johnson,			W. M. Johnson, Jackson York,						1	26	84
Providence,	Bunker Hill,	T. W Cockerham	James Reid,	2	D. C. Cockerham, T. J. Hamilton, Philip Warlick,		4			1	1	36	1 55
Pleasant Hill,	Morganton,	H. B. Hawkins,		4	Henry Franklin, H. B. Hawkins,							34	1 00
Pisgah,	Knobb Creek,	N. Prewit,	J. Leatherman,	3	Newberry Prewett, Nicholas Hoyle,						1	23	33
Zion,	Morganton,	J. Benfield,	T. Carleton,	4	J. C. Carleton,	1				1		16	75
Globe,	Globe,	Jesse Moore,	Job Moore,	3	JOB MOORE, JNO. PRICHARD, Jesse Moore,				1	3		26	1 55
Rocky Spring,	Collettsville,	Joel Crisp,	Job Moore,	2	Joel Crisp, Elijah Chambers,							14	75
Bruington,	Wood Lawn,	Franklin West,	Wade Hill,	3	W. B. Lay, Miles Hoffmon,	3			3		3	74	1 00
Mt. Ruhama,	Mountain Creek,	A. G. Bandy,	Martin & Clark,	3	Jeptha Clark,	3	4	1	1	1		35	1 15
New Bethany,	Poplar Grove,	T. H. Ervin,	Jeptha Clark,		Pinkney Howard,				22	4	2	33	75
Bethlehem,	Patterson,	N. Harrison,	Prichard & Har'n		Nathan Harrison, Reubin Harrison,							19	1 25
Union,													
						9	10	1	37	12	8	429	14 42

MINUTES

OF THE

THIRTIETH ANNUAL SESSION

OF THE

CATAWBA RIVER

BAPTIST ASSOCIATION,

HELD WITH THE CHURCH

AT

WARLICK'S CHAPEL, BURKE CO., N. C.,

October 8---11 1858.

RALEIGH:
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PROCEEDINGS.

FRIDAY, October 8th, 1858.

The introductory sermon was delivered according to appointment by Elder Job Moore from 1st John 3rd chapter, and the first clause of the first verse.

Read letters from twelve churches.

On motion, Elder T. Carleton was appointed Moderator, and brother J. H. Spainhower Clerk.

Received a newly constituted church called Bethlehem.

Appointed brethren D. C. Cockerham, Philip Warlick, and T. J. Hamilton a committee to arrange preaching for Saturday and Monday.

Called for correspondence.

From King's Mountain—a letter by the hands of Elder Amos Hilderbran and brother J. J. Hicks.

From Taylorsville—a package of minutes by the hands of Elders Isaac Oxford, R. L. Steel, and James Reid.

Invited transient ministers of our faith to take seats with us.—Elders S. P. Smith, Joseph Harrison and James Brumfield presented themselves, and were gladly received.

Appointed brethren M. Spainhower and J. C. Carleton a committee on Finance.

Appointed brethren Joel Crisp, Elijah Chambers and Jesse Moore a committee to divide corresponding minutes.

Appointed Elders Wm. Bradshaw, B. H. Martin, brethren D. C. Cockerham, T. J. Hamilton and Elijah Bradshaw, with the Moderator and Clerk, a committee of arrangements with instructions to invite correspondents and transients to seats with them.

On motion, business be suspended Saturday afternoon until the Association hears remarks from brother Alex. Abernathy in regard to his present condition and belief with regard to temperance and Missions, together with the condition of the Union church to which he belongs.

Appointed brethren D. C. Cockerham, T. J. Hamilton and Elder Wm. Bradshaw, a committee on temperance.

Appointed brethren Philip Warlick, Jesse Moore and M. Spainhower a committee on education.

Appointed brethren Philip Warlick, D. C. Cockerham and Elder Job Moore a committee on Home Missions.

Appointed Elder Jeptha Clark, brethren Wm. Johnson and J. C. Carleton, a committee on Foreign Missions.

Appointed brethren W. B. Lay, Miles Hoffman and Elder B. H. Martin, a committee on Sabbath Schools.

Appointed brethren Elijah Bradshaw, J. H. Spainhower and Nicholas Hoyles, a committee on Periodicals.

On motion, agreed to resume the practice of writing Circulars.

On motion, agreed to appoint Ministers and Deacons' meetings.

On motion, adjourned till 9 o'clock to-morrow. Prayer by Elder S. P. Smith.

SATURDAY, Oct. 9.

Met according to adjournment. Prayer by Elder James Reid.

Called delegates' names, and marked absentees.

The committee of arrangement reported satisfactorily and was discharged.

The proceedings of yesterday read and adopted.

Read the Rules of Decorum.

The committee on preaching reported.

Appointed correspondents to sister Associations as follows:

To *Taylorsville*—Elder T. Carleton, brethren D. Cockerham, Joseph Benfield, and J. H. Spainhower. D. C. Cockerham to write.

To *King's Mountain*—Elders James Brumfield, Jeptha Clark, brethren T. J. Hamilton, D. C. Cockerham and W. B. Lay. W. B. Lay to write.

To *Green River*—Elders Job Moore, John Prichard, T. Carleton and brother J. H. Spainhower. J. H. Spainhower to write.

On motion, a correspondence was resumed with Broad River Association, and W. B. Lay and Miles Hoffman were appointed to attend the next meeting of that body. Brother W. B. Lay to write to them.

Elected brother J. H. Spainhower to write a Circular for next year, and choose his own subject.

The committee on correspondence reported and was discharged.

On motion, the committees on Temperance, Education, Home and Foreign Missions, Sabbath Schools and Periodicals, be continued till next year.

The committee on Finance made the following report and was discharged.

Received from the churches,	$14 43
In the hands of the Clerk from last year,	2 40
Total,	$16 83

On motion, allowed the Clerk $5 for his services last year.

On motion, the first Ministers and Deacons' meeting was appointed to be held at North Catawba on the first fifth Sabbath after January, 1859. The following are the subjects for discussion:

1. What was the *Rock* upon which Christ told Peter that he would build his church?

2. Is the Missionary enterprise as held by Missionary Baptists in general, taught in the Scriptures?

On motion, Elder T. Carleton was appointed to write an essay upon the Baptist Faith and Discipline, to be read at this meeting.

Elected Elders R. L. Steel, S. P. Smith and Joseph Harrison, to preach on Lord's day in the order of their names, the second to be a Missionary sermon, after which a collection to be taken up to be appropriated to Home Missions.

Appointed our next Association to be held with Rocky Spring church, Caldwell county, 11 miles west from Lenoir.

Elected J. H. Spainhower to preach the introductory sermon next year, and T. Carleton his alternate.

On motion, ordered the clerk to have 400 copies of these Minutes printed, to reserve 75 copies for correspondence, and distribute the remainder as usual.

After a short recess, according to the order of yesterday, business was suspended, and brother Abernathy addressed the Association for a little more than an hour with language very affectionate and appropriate for the occasion. When speaking of the Missionary and Temperance questions, he expressed an approbation of the use of all means to spread the gospel far and near, and that total abstinence from ardent spirits is the only safeguard to the church. In conclusion, he remarked that upon these grounds, his church desired again to be united to the Association.

The Association then resumed her regular business.

On motion, the Union church was again received into the Association upon the principles explained by brother Abernathy.

On motion, by request of Elder R. L. Steel, his place be supplied at the stand to-morrow by Elder Alex. Abernathy.

On motion, adjourned to 9 o'clock Monday morning. Prayer by Elder R. L. Steel.

SABBATH, Oct. 10.

The services were opened at 10 o'clock by Alex. Abernathy to a large congregation, by a discourse full of instruction to all classes. S. P. Smith followed with the missionary sermon, in which was plainly pointed out the path of duty, so that "the wayfaring man though a fool need not err therein," if properly taught by the Spirit, after which a collection was taken up amounting to $17.25, which on Monday was paid over to the Missionary laboring in our bounds. After a recess of an hour, the stand was again occupied by Joseph Harrison. His discourse was deep and feeling, reaching far into christian experience. We have great hope that the labors of the day will result in much good, the end of which will only be known in the ceaseless ages of eternity.

MONDAY, Oct. 11.

Met according to adjournment. Prayer by the Moderator.

Appointed Elders T. Carleton, Alex. Abernathy, Job Moore, and brother J. H. Spainhower delegates to the Western Baptist Convention. Any failing to attend their places to be supplied.

On motion, received the Academy tendered us by the North Catawba church, and call it THE CATAWBA RIVER BAPTIST ACADEMY. Permitted the North Catawba church to hold her sessions in it.

On motion, the chair appointed seven trustees for said school, viz: Elder Wm. Bradshaw, Elijah Bradshaw, Elder B. H. Martin, Philip Warlick, Jesse Moore, M. Spainhower and D. C. Cockerham, four of whom shall constitute a quorum.

On motion, recommended each church to take subscriptions to aid in paying for the building of said Academy.

Considered it impolitic to employ a Colporteur with our present stock of books.

On motion, corresponding letters were read and received.

On motion, adjourned to the time and place appointed. Prayer by Elder Alex. Abernathy.

T. CARLETON, *Moderator*, Perkinsville, N. C.

J. H. SPAINHOWER, *Clerk*, Taylorsville, N. C.

RESOLUTIONS.

Resolved, That we highly appreciate the appointment by the Western Baptist Convention, of Elder S. P. Smith to preach in the bounds of our Association, and we recommend the churches to contribute liberally to his support.

Resolved, That we recommend each church within our bounds to open a Sabbath School on the first Sabbath in April, to continue through the Summer.

Resolved, That the thanks of this body are due and are hereby tendered to the brethren and friends of this vicinity, for the hospitable manner in which they have entertained the Association.

REPORT OF THE TREASURER OF THE PUBLICATION SOCIETY.

Amount of cash together with the value of books now belonging to the Catawba Baptist Publication Society, Oct. 11th, 1858, $77.86. PHILIP WARLICK, *Treasurer*.

NAMES OF MINISTERS AND THEIR POST OFFICES.

NAMES.	POST OFFICES.
Thomas Carleton,	Morganton, N. C.
Wm. Bradshaw, Sr.,	Happy Home, "
Job Moore,	Globe, "
John Prichard,	Globe, "
Jeptha Clark,	Mountain Creek, "

STATISTICAL TABLE.

CHURCHES.	POST OFFICES	CLERKS.	SUPPLIES.	Sabbaths.	DELEGATES' NAMES. Ordained Ministers in SMALL CAPILALS. Licentiates in *Italics.*	Baptized.	Received by Letter.	Restored.	Dismissed.	Dead.	Excluded.	Total.	Contributions.
North Catawba,	Happy Home	W. Bradshaw, Jr	W Bradshaw, Sr.	2	WM. BRADSHAW, Sr., B. H. MARTIN, Elijah Bradshaw,	2	..	..	10	1	..	72	$2 35
Smyrna,	Perkinsville,	M. Spainhower,	No Supply,	3	T. CARLETON, M. Spainhower, *J. H. Spainhower*,	..	2	..	..	1	..	27	1 17
Mt. Gilead,	Knobb Creek,	Wm. Johnson,	.....	..	W. M. Johnson, Jackson York,	..	..	..	..	..	1	26	84
Providence,	Bunker Hill,	T. W Cockerham	James Reid,	2	D. C. Cockerham, T. J. Hamilton, Philip Warlick,	..	4	..	..	1	1	36	1 55
Pleasant Hill,	Morganton,	H. B. Hawkins,	.....	4	Henry Franklin, H. B. Hawkins,	..	..	..	..	..	..	34	1 00
Pisgah,	Knobb Creek,	N. Prewit,	J. Leatherman,	3	Newberry Prewett, Nicholas Hoyle,	..	..	..	..	..	1	23	33
Zion,	Morganton,	J. Benfield,	T. Carleton,	4	J. C. Carleton,	1	..	..	..	1	..	16	75
Globe,	Globe,	Jesse Moore,	Job Moore,	3	JOB MOORE, JNO. PRICHARD, Jesse Moore,	..	..	..	1	3	..	26	1 55
Rocky Spring,	Collettsville,	Joel Crisp,	Job Moore,	2	Joel Crisp, Elijah Chambers,	..	..	..	..	..	..	14	75
Bruington,	Wood Lawn,	Franklin West,	Wade Hill,	3	W. B. Lay, Miles Hoffmon,	3	..	..	3	..	3	74	1 00
Mt. Ruhama,	Mountain Creek,	A. G. Bandy,	Martin & Clark,	3	Jeptha Clark,	3	4	1	1	1	..	35	1 15
New Bethany,	Poplar Grove,	T. H. Ervin,	Jeptha Clark,	..	Pinkney Howard,	..	..	..	22	4	2	33	75
Bethlehem,	Patterson,	N. Harrison,	Prichard & Har'n	..	Nathan Harrison, Reubin Harrison,	..	..	..	..	..	..	19	1 25
Union,	.....	.....	.....	..	.....	..	..	..	..	..	..	...	.....
						9	10	1	37	12	8	429	14 42

MINUTES

OF THE

THIRTY-FIRST ANNUAL SESSION

OF THE

Catawba River Baptist Association,

HELD WITH THE

Church at Rocky Spring, Caldwell County, N. C.,

October 7—11, 1859.

FRIDAY, Oct. 7th, 1859.

The introductory sermon was preached according to appointment, by J. H. Spainhower, from John xxi. 15.

After a short recess the Association met. Prayer by Elder T. Carleton.

Read letters from twelve churches.

Elected Eld. A. Abernathy, Moderator, bro. D. C. Cockerham, Clerk.

On motion, a committee consisting of the delegates of Rocky Spring church, was appointed to arrange preaching for Saturday and Monday.

Called for correspondence. No messengers appeared; but a package of Minutes from Taylorsville Association was received.

Invited transient ministers to seats with us; whereupon Elders E. Dodson, Joseph Harrison, E. A. Poe, J. H. Spainhower, R. H. Moody, S. J. Farthing, J. A. Hagaman accepted.

Appointed Daniel Coffey and W. B. Lay a committee of Finance.

Appointed Elders Wm. Bradshaw, T. Carleton and brethren W. B. Lay, and Philip Warlick, with the Moderator and Clerk, a committee of Arrangements.

Set aside an hour to-morrow afternoon to hear Elder Dodson on the subject of Education.

Appointed Elders T. Carleton, and Wm. Bradshaw and brother P. Warlick, a committee on Temperance.

Appointed on Education—Elijah Bradshaw, D. C. Cockerham, Job. Moore. On State Missions—brethren H. B. Hawkins and John S. Parks. On Foreign Missions—brethren Daniel Coffey, P. Warlick, D. C. Cockerham. On Domestic Missions—Elder E. Dodson. On Sabbath Schools—Elders E. A. Poe, and Wm. Bradshaw, brother E. Bradshaw. On Periodicals—brethren P. Warlick, and Joseph H. Johnson.

Called on the committee to arrange preaching for their report.

Appointed Elders R. H. Moody, J. Clarke, and bro. P. Warlick, to write corresponding letters.

Adjourned to Saturday morning 10 o'clock, after prayer by Elder Dodson.

SATURDAY, Oct. 8th.

Met according to adjournment. Prayer by the Moderator.

Called names of delegates, and marked absentees.

Called on the committee of Arrangements to report. Report received and adopted—committee discharged.

Appointed correspondence to sister Associations, as follows:

To Taylorsville, Elder Job. Moore, and bro. D. C. Cockerham. To King's Mountain, Elder T. Carleton, and brethren Jos. Benefield and T. J. Hamilton. To Green River, Elders A. Abernathy, E. A. Poe, and bro. J. H. Johnson.

On motion, granted a letter of dismission to New Bethany church, to join Lewis Fork.

Called on the committees of last year to report. Their reports were received. [See Appendix.]

The Circular letter was called for, read, adopted, and ordered to be appended to the Minutes.

Elected Elders Poe, Dodson and Moody, to preach in the order of their names on Sunday, and a collection to be taken up after the second sermon, which is to be equally divided between State and Foreign Missions.

Adjourned till Monday 9 o'clock, after prayer.

SABBATH, Oct. 9th.

Elder E. A. Poe opened the services of the day by a discourse from John vi. 45. Elder Dodson followed at 11 o'clock with the Missionary sermon, from 2. Cor. v. 14. A collection was then taken up amounting to $12,55. After an intermission of one hour, Elder R. H. Moody concluded the services of the day by a discourse from Revelations xxii. 17. Producing, we trust, lasting and deep effect upon the minds of many of the hearers.

MONDAY, Oct. 10th.

Prayer by Elder T. Carleton.

Called delegates' names.

Elected Elder A. Abernathy to write the Circular Letter for next year, and choose his own subject.

Elected Elder Abernathy, to preach the Introductory sermon next year.

Appointed the next Association to be held with the church at Bruington, Gaston Co., N. C., 4 miles North West of Tuckasiege Ford.

On motion, the Clerk shall superintend the printing of the Minutes, and have 400 copies printed.

The committee on Finance reported $15,55 received from churches. Left from last year $1,58, which the former Clerk retained for his services.

Ordered that the present Clerk receive five dollars for his services.

The committee to write corresponding letters reported, and was discharged.

Appointed Elders E. A. Poe, A. Abernathy and Wm. Bradshaw, a committee to settle with bro. P. Warlick, as Treasurer of our Publication Society, and report to the next Association.

Appointed Elders T. Carleton, Job Moore and J. Clarke, delegates to the Western Convention.

On motion, resolved that the thanks of this body are due to the

brethren and friends of this vicinity for the generous hospitality with which they have entertained this Association.

Adjourned to the time and place above-named.

A. ABERNATHY, Moderator.

D. C. COCKERHAM, Clerk.

Appendix.

REPORT ON EDUCATION.

Your committee on Education begs leave to submit the following report:

The subject of Education is one that should engage the serious attention of every lover of truth. Our denomination is sadly deficient, and has, in a great measure, neglected to adopt such means as would tend to secure more efficient ministerial education. If we would see the truth set forth as it is in Jesus, in its primitive purity, we surely ought to regard with a greater degree of earnestness, a thorough mental training for those who are to proclaim the everlasting Gospel of the Son of God. Why is it that other denominations are so successful in setting forth their principles and creeds? Is it because they have the truth, and we do not? or is it because, when they send out their ministers to combat with odds of the world, they equip them by severe mental training for the work. The time has come when our ministers must be educated, in order to be enabled to maintain and uphold the glorious principles of our denomination against the onsets of those who would trample them under their feet. Enough has been said on the subject of ministerial education to show that your committee would most heartily recommend it to the consideration of this Association.—In regard to the facilities for obtaining a liberal education they are abundantly ample. We have under the care and supervision of our denomination, Wake Forest College, which has done much for the cause of ministerial education. Taylorsville United Baptist Institute, located within the bounds of your Convention, bids fair to be eminently useful in disseminating light and knowledge, and in dispersing darkness from the land. While your committee felt constrained to say much in regard to ministerial education, yet they would not fail to urge our brethren generally to wake up to the importance of the education of their sons and daughters, who may not take each a prominent position in the church. We now have within the bounds of this Association, a High School, which bids fair to accomplish much good in training the youth of our country. Your committee would recommend the adoption of the following resolution, viz:

Resolved, That this Association does most heartily approve of the course pursued by this body, at her previous session, in establishing a

High School, which is located at North Catawba; and that we will use every exertion in our power to sustain said school. All of which is respectfully submitted.

P. WARLICK, Charman.

REPORT ON SABBATH SCHOOLS.

Sabbath Schools are the nurseries of the church, and the pulpit.—Children are the hope of our country, and should have moral instruction. The "*Children's Friend*," a monthly paper published in Nashville, Tenn., at 25 cents per annum, should be in every Sabbath School. Every Sabbath School can get a small Library from Nashville, for five dollars. Respectfully submitted.

W. B. LAY, Chairman.

REPORT ON HOME MISSIONS.

Home Missions are the basis of Foreign Missions, of Education, of the Bible cause, and of all other good things. Western N. Carolina needs twenty Missionaries at the present time. Napoleon Bonaparte always attacked the enemy's strongest point. Every town should be constantly supplied with Baptist preaching. Not a single strong point should be overlooked. Respectfully submitted.

JOB. MOORE, Chairman.

REPORT ON FOREIGN MISSIONS.

The receipts for Foreign Missions during the year, ending April first, 1859, are $39,834.37; but what is this sum to the whole Baptists of the South? It does not avarage seven cents to the member. The poor English Baptists give each one dollar to Foreign Missions. If the Catawba Association of 429 members were to give the same she would give $429. Jesus Christ was a Foreign Missionary. He came from another world to preach the gospel, and commanded his Apostles to go into all the world. The plan of the Goshen Association in Va., is as follows: The ministers circulate the State paper, Home and Foreign Journal, and Commission, among the people. In April, the Clerk of a church on the Saturday meeting calls the names of every member, male and female; and asks how much each will subscribe to the various object. These sums are inserted in their various columns; on Sunday the minister mentions three persons with each deacon—one man, one married, and one single lady; they are each to have a subscription paper, and invite every member and every friend of the church. On the meeting before the Association they pay their sums to the Treasurer. That Association is doing more than all North Carolina; that body had 67 members in the Biennial Convention at Richmond, Va., in May, 1859, while N. Carolina had only 28. Suppose there was a pit 500 feet deep, and that a platform fastened to a rope was let down 250 feet with 100 people on it. If all the threads of the rope were changed into living beings and were to talk, one

might say I will break off and do nothing; all do the same, what will become of the people? The heathen world are those very people. Respectfully submitted.

J. CLARKE, Chairman.

REPORT ON TEMPERANCE.

Your committee on Temperance submit the following report:

The advocates of Temperance principles, have had many things to say in regard to the constitution of churches. They have made many reports, which have been adopted and spread before the people. These have effected much good; but yet much remains to be done. We have been long laboring to devise a plan that will enable the church to carry out the blessed doctrines. We have come to the conclusion that the most successful way is to preach the Cross of Christ to drunkards, who are out of the church, until they forsake the ways of drunkenness, and seek the way of life. The responsibilities and duties of christians should be preached until we drive drunkards out of the church. When this is done, with some other indulgences cut off from our churches, or some of our church members, then the church will shine, and have a commanding influence. We are glad, however, to say that we hope the church is fast approaching her proper sphere. May the Lord bless all our laudable efforts in the cause of Temperance. May drunkards every where become sober men and christians. May our churches be made up of sober men, ready to every good word and work. Respectfully submitted.

D. C. COCKERHAM, Chairman.

REPORT ON PERIODICALS.

The circulation of religious newspapers should be strictly attended to by all our ministers and brethren. We feel confident that there are many Baptist familes in the bounds of our Association, who are not subscribers to any religious papers. We regret that this is the case, for we are conscious that ever family ought to take a religious paper; for by reading them, we can hear from the different parts of the world, we can hear how God is carrying on his work, all of which is calculated to fill the heart of every christian. There is also very much good instruction to be had from religious papers. We often find some very important text of Scripture beautifully illustrated therein, which is delightful to the chrstian's heart. If we were more eager in the circulation of these papers, and have them more among us,—even in every family, we think that we should be more alive to our duty. In conclusion, we take pleasure in recommending the *Biblical Recorder*, published at Raleigh, as an able exponent of Baptist principles. We would also recommend the *Baptist Telescope*, the *Tennessee Baptist*, and *Home and Foreign Journal*, as papers worthy of patronage. All of which is respectfully submitted.

ELIJAH BRADSHAW, Chairman.

CIRCULAR.

THE CALLS OF THE HEATHEN.

There is a principle of love within the bosom of every christian, which causes him to desire the conversion of his fellowman. That mark which so strikingly characterized the Master, is not entirely wanting in the servant. The deeds of a servant generally correspond, to some extent, with the desires of the master whom he serves. Man may cry aloud and say, "Lo, here is Christ, or there," but Christ says, "Ye are my friends, if ye do whatsoever I command you." (John 15: 14.) The intention of Christ was to set up a kingdom which should spread over the whole earth: as the prophet Daniel says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel 2: 44.) And Christ himself says, "And this gospel of the kingdom shall be preached in all the world," &c. (Matthew 24: 14.) And afterwards in his last charge to the Apostles he says, "Go ye into all the world, and preach the gospel to every creature." (Mark 16: 15.) Then it being the intention of the Master to extend his empire throughout the world, it is the object of this letter to show that it is the duty of the servants (members of his body) to labor for the accomplishment of that end.

From Divine revelation, we are bound to conclude the primitive Apostles could find no limit to their mission but the grave. Throughout all their history we have continued examples of men forsaking all and giving themselves up to the work of the Lord, going from country to country, and from town to town, proclaiming gospel truth. Their whole object seemed to be to show the strangers to God, the glory of their Master's kingdom. What contains more of philanthropy? more of zeal to spread the gospel? more of the claims of the heathen pressing heavily upon a christian's heart, than do the travels, dangers, and toils of St. Paul? Like a true servant, when he enters the fold, his whole desire seems to be that the flock should prosper, and not only this, but he is desirous of searching for the lost sheep of the different nations of the world, and gathering them into the same fold. Soon as he sees to those about home, that they have the gospel preached to them, he starts upon his mission. Having preached in the country of Judea, he departs to Asia Minor, where he preaches for a considerable space of time. Then at the Macedonian cry he steers his course thither, and finally extended his mission as far as Athens, Corinth, and even Rome, and expressed a desire of going to Spain. (Romans 15: 24, 28.) Thus this model Apostle preached to the different nations extending along the Mediterranean for more than a thousand miles. Now, who can read the life of this eminent Apostle, as recorded in the Acts of the Apostles, and yet deny the claims of the heathen pressing upon him? and yet not acknowledge that it was appointed of God, that it is through the medium of ministers that he intends to send the gospel to dying heathen man? Who can see him spending years and months in toil, and labor, and persecution, and stripes; and see the brethren ministering to his wants, (Phillippians 2: 25,) assisting him in his travels, (Romans 15: 24; 2 Corinthians 1: 16,) and making his wages unto him, (2 Corinthians 11: 8, 9,) and not acknowledge a combined effort in him and all the primitive members to benefit those who were worshiping false gods? And who can compare his life with that of the humble minister of Christ, as he leaves his native land and seeks some clime where Christ has never been preached, and there goes from place to place and proclaims the gospel,—and not see at least some contrast? The same spirit of love to God and man carried the gospel to different parts of the world. It was this that caused the fathers to brave persecution and death, that the kingdom of God might advance. And it was the same spirit that bore the gospel to our own happy country, although it was through stripes and persecutions that Baptists took their rise in what is now our land of liberty. It was by the same spirit that the first Baptists made their way, a little more than a century ago into North Carolina. And a little after (June 13, 1755,) Shubal Stearns writes, "The work of God is great, in preaching to an ignorant people, who have little or no preaching for a hundred miles, and no established meeting. But now the people are so eager to hear, that they will come forty miles each way when they have opportunity to hear a sermon." Bachus' Ch. Hist., page 228. But the spirit of love to God has now brought us, by the grace of God, better times. Now had these good Baptist fathers waited to convert all New England, North Carolina had never heard them preach. Had English Baptists offered this excuse, New England had never heard a Baptist.—But no such selfish thoughts entered their hearts, for they are averse to the spirit of true Baptists. Hence, we conclude that christians from the Apostles down to

the present, have possessed the same spirit, which led them to make any sacrifice—even life itself—for the spread of this glorious gospel.

It being the duty of christians to extend the empire of the Redeemer, the heathen utters a special call to us as Baptists above all others, if what we profess is true. Other denominations are sending heralds, and establishing their principles in many of those dark places. They are doing much good for the civilization of the world, and for what they have done they deserve much honor. They have produced, and they are still producing great changes. They are tearing down gods of wood and stone, and are establishing altars to the Lord Jesus. But while we wish them great success in the promulgation of truth, we think that they also teach some error. Believing this, it is our duty to labor to send to them those who will teach them the whole truth. When Cortes had persuaded the Mexicans to lay aside their gods and embrace the Roman Catholic faith, he had accomplished much; yet it would be as difficult now to persuade the Mexicans to forsake the image of the Virgin, as it was to persuade them to forsake their pagan worship, and consequently much is yet to be done before they can be what we would term true followers of Christ. Hence, we see the great importance of sending the gospel by the hands of those who will teach the whole Scriptures, and practice accordingly.

This letter is not written to you brethren, because you know not your duty, but to encourage you, knowing your duty, to perform it. For the Scriptures say, "To him that knoweth to do good, and doeth it not, to him it is sin." (James 4: 17.) And again, "And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." (Luke 12: 47.) It has been said that a little girl who, on seeing her father, whom she had often heard pray for the poor and needy, turn a poor little hungry beggar from his door, said to him, "Pa, you pray one way and act another, for a little while ago you prayed for that same little boy to be fed and clothed, and now turn him out without doing either." This is no doubt the way in which too many act. They will pray with their lips for the heathen, will sanction all the minister says with regard to the missionary cause, and will talk much in favor of it, but will do comparatively nothing. These certainly "pray one way and act another." We have no assurance in the Scriptures that it is enough for us to know the will of God and not to do it; but it is required of us knowing our duty to perform it, before we can expect the smiles of heaven.

The examples of the Apostles and all christians down to the present invite us to heed the cries of the heathen, Christ commands us to go and teach them. The Scriptures strongly solicit us to obey their calls. The very manner in which we received the gospel is a voice which rings loud and clear in our ears, and bids us go preach to other nations. The millions of the Pagan and Mahomedan world call to us in tones which cannot be misunderstood, and bid us tell them of Jesus. The red men of the forest, as they look across the broad "blue main," for a better hunting-ground after death, invite us to send them that "*good book.*" The millions of Africa as they bow to the Aligator and the snake, bid us tell them of a better God. A voice from Asia joins the cry. From the west Mahomet's deluded band is calling to us, and from the east the voice of the Chinaman joins the numerous host, while the isles of the Pacific are constantly saying, "Haste or we sink. These are calls which cannot be shunned. Should we look to the South her sunny climes invite us there. Should we look to the North, the East, or the West, we still hear the solemn sound "come over and help us." Amid all these different sounds each laying its condition before us, is there not one that solicits our aid? O, christian! think of the millions who never heard of Jesus! Think of their never being permitted to hear a gospel sermon! Think of their never having the opportunity to read the Scriptures! Think of meeting,—*meeting* them at the bar of God! Think of hearing them say while their steady gaze is fixed on you "No man cared for my soul." Brother, will you then feel that you have done your duty? Remember that life is short and that "the night cometh when no man can work."

Names and Post Offices of Ordained Ministers.

Thomas Carleton,	Morganton, N. C.	Wm. Bradshaw, Sr.,	Happy Home, N. C.
Job Moore,	Globe, "	John Prichard,	Globe, "
Jeptha Clarke,	Mountain Creek, "	A. Abernathy,	Drowning Creek, "

B. H. Martin, Happy Home, N. C.

STATISTICAL TABLE.

CHURCHES.	POST OFFICES	CLERKS.	SUPPLIES.	Sabbaths.	NAMES OF DELEGATES.	Baptized.	Received by Letter.	Restored.	Dismissed.	Dead.	Excluded.	Total in fellowship.	Contributions.
North Catawba,	Happy Home,	W. Bradshaw, Jr	W. Bradshaw, Sr	2	W. Bradshaw, Elijah Bradshaw,	1	1	..	3	..	2	67	$2 50
Smyrna,	Perkinsville	M. Spainhower,	A. Abernathy,	3	T. Carleton, R. Patton, J. S. Parks,	..	2	..	1	..	..	28	1 00
Mt. Gillead,	.....	.....	.....	..	[No returns.]								
Providence,	Chesnut Grove,	L. W. Cockerham	L. M. Berry,	2	D. C. Cockerham,	5	7	..	3	..	..	45	1 75
Pleasant Hill,	Morganton,	H. B. Hawkins,	W. Bradshaw, Sr	4	S. E. Petit, H. Franklin, H. B. Hawkins,	4	..	..	..	2	..	36	1 00
Pisgah,	Knobb Creek,	N. Prewit,	Dan. Carpenter,	3	D. Wortman,	..	1	..	..	..	1	23	35
Zion,	Morganton,	Jos. Benfield,	T. Carleton,	4	J. Benfield, J. C. Carleton, W. Whisenhunt,	..	..	..	..	..	..	15	1 05
Globe,	Globe,	Jesse Moore,	Job Moore,	3	Job Moore,	..	..	..	1	..	..	25	1 10
Rocky Spring,	Colletsville,	J. M. Crisp,	Job Moore,	2	Elijah Chambers, Daniel Coffey, Joel M. Crisp,	..	2	..	..	..	1	15	1 00
Bruington,	Woodlawn,	W. F. West,	Wade Hill,	3	W. B. Lay,	6	..	..	..	..	..	78	1 50
Mt. Ruhamah,	Newton	J. D. Caldwell,	B. H. Martin,	3	J. Clarke,	5	2	..	..	..	..	42	1 05
New Bethany,	Chesnut Grove,	T. H. Ervine,	—— Crouch,	4	Thos. H. Ervine, A. B. Ervine, Wm. Ingram,	38	3	2	3	1	..	82	1 25
Bethlehem,	Patterson,	N. Harrison,	John Prichard;	..	J. Harrison, N. Harrison,	1	..	..	..	2	..	19	1 00
Union,	Drowning Creek	P. Warlick,	A. Abernathy,	4	A. Abernathy, P. Warlick, J. H. Johnson,	..	1	..	..	..	..	20	1 00
					Total,	60	19	2	13	3	4	517	$15 55

MINUTES

OF THE

THIRTY-SECOND ANNUAL SESSION.

OF THE

CATAWBA RIVER

BAPTIST ASSOCIATION,

Held with the Church at

BRUINGTON, GASTON CO., N. C.,

October 12—15, 1860.

FRIDAY, Oct. 12, 1860.

The Introductory sermon was preached by Elder A. Abernathy from John iv., 35.

After a short recess the Association met. Prayer by Elder R. P. Logan.

Read letters from eleven churches, and enrolled the delegates. Elected Elder A. Abernathy Moderator. Brother D. C. Cockerham Clerk.

On motion, the delegates of Bruington church were appointed as a committee to arrange preaching for Saturday and Monday.

Called for correspondence from sister Associations. King's Mountain, by Elders L. M. Berry and R. P. Logan. No others present.

Invited transient ministers. Elder R. H. Moody accepted.

Appointed a committee of Finance, consisting of J. S. Bridges and W. B. Lay.

Appointed Elder T. Carleton, J. S. Bridges, W. B. Lay, P. Warlick with the Moderator and Clerk, a committee of Arrangement.

Committees appointed last year called on to report. None were prepared, and therefore they were requested to report in the shape of resolutions during the Association.

W. B. Lay and G. S. Fite were appointed a committee to write corresponding letters.

Adjourned. Prayer by Elder Moody.

SATURDAY, 9 o'clock A. M.

Met according to adjournment. Prayer by Elder Thomas Carleton.

Delegates' names were called and absentees marked.

Read Rules of Decorum.

Called on the committee of Arrangements to report, which was received and adopted.

Appointed W. B. Lay, A. S. Cloud, J. S. Bridges, S. E. Potete and G. S. Fite as correspondents to King's Mountain Association.

The Circular Letter was read and adopted.

Elders R. P. Logan, L. M. Berry, R. H. Moody were appointed to fill the stand on Sabbath, in the order of their names; and a collection was ordered to be taken up after the second sermon, which was to be divided between the Southern Domestic Mission Board at Marion, Ala., and the Board of the Western Convention of North Carolina.

Called on the committees of last year and received their resolutions on the subjects of Temperance, Education, Missions, Sabbath Schools and Periodicals. See Appendix A, B, C, D and E.

The following resolutions were adopted:

Resolved, That Elder A. Abernathy be appointed as Missionary, Colporter and Agent to travel in the bounds of this Association during the ensuing year.

Resolved, further, That he be instructed to sell the books now on hand belonging to our Book Society, and then purchase books from Nashville when convenient, and report to the next Association.

On motion, adjourned. Prayer by Elder Moody.

LORD'S DAY.

Owing to the great inclemency of the weather services did not begin until noon. Elder R. P. Logan opened the services of the day by a sermon from Psalm c., 3. Elder L. M. Berry followed from Psalm lxxii., 15, after which a collection was taken amounting to $15.40. The whole services produced, we trust, a deep and lasting effect on the minds of many of the hearers.

MONDAY, 9 A. M.

Met according to adjournment, prayer being offered by Elder Moody.

Appointed Bro. P. Warlick, Treasurer, to receive subscriptions, pay them over to the missionary, and account for them to the Association.

The following subscriptions for the support of our missionary were received, viz:—R. H. Moody, G. S. Fite, J. S. Bridgers, W. Bradshaw, J. F. Wilson, P. Warlick, C. H. Abernathy, D. C. Cockerham, each, $10; J. Broomfield, S. E. Potete, G. W. Abernathy, J. W. Hawkins, E. Hawkins, Miles Huffman, John Drum, Jos. Creasman, A. S. Cloud, W. Cald-

well, L. S. Downes, each, $5; H. Franklin, $2.50.—Total $137 50.

Appointed a meeting to be held at Warlick's Chapel, commencing on Friday before the 4th Sabbath in November next, at which the churches are requested to represent themselves, and report what aid they will give in supporting our missionary. A Ministers' and Deacons' meeting will be held in connection therewith.

Granted a letter of dismission to Globe church.

Appointed A. S. Cloud to write the next Circular.

Elected Elder T. Carleton to preach the next Introductory Sermon; Elder Broomfield, Alternate.

Appointed the Clerk to superintend the printing of the Minutes, have $10 worth printed, and allow him to retain the remainder for his services.

Appointed the next Association to be held with North Catawba church, 9 miles east of Morganton, and 1 1-2 miles from Love Lady Ford of the Catawba.

The Committee of Finance reported $15 40 for printing Minutes; $3 in Clerk's hands from last year.

On motion, Elders A. Abernathy and J. Brown, and brethren A. S. Cloud and J. S. Bridgers, were appointed delegates to represent this Association in the next Western Convention.

On motion,

Resolved, That the thanks of this Association be returned, and are especially due, to the brethren and friends of this vicinity, for their exceeding hospitality during the session of this body.

On motion, adjourned to the time and place above mentioned. ALEX. ABERNATHY, Mod'r.

D. C. Cockerham, Clerk.

Appendix.

A.

TEMPERANCE.

Whereas, We beleive that intoxicating articles are doing more evil in a religious, political, social and secular point of view than anything in our State at this time, we take encourment from our past success, and although much has been done, much remains to be done. Therefore,

Resolved, That we will neither make, buy, vend, nor use as beverage any intoxicating article; that we will not support either by our suffrage nor influence any candidate for office who does directly or indirectly treat with intoxicating liquors; and may God grant us perseverance until death in this war of extermination, or until there is not an inebriate left on earth.

B.
EDUCATION.

Education is acknowledged to be a subject second in importance only to religion. Therefore,

Resolved, That we recommend our brethren to earnestly engage in this important branch of duty, viz: the education of our youth.

C.
MISSIONS.

Resolved, That we believe that Foreign and Domestic Missions are enterprises of vast importance, and require the united efforts of our denomination.

D.
SABBATH SCHOOLS.

The subject of Sabbath Schools is one of great magnitude. Therefore,

Resolved, That we recommend our brethren to organize Sabbath Schools at all our churches immediately, or else cease to declare themselves in favor of the Sabbath School enterprise.

E.
PERIODICALS.

Resolved, That, we recommend our brethren to read the "Biblical Recorder," "The Home and Foreign Journal," "The Tennessee Baptist," and "The Children's Friend."

CIRCULAR LETTER.

Dear Brethren:—As the writer of this humble epistle was appointed at the last session of this Association to choose a subject on which to write the Circular Letter, he knows of no better subject, or one of more importance to the Baptist denomination than FELLOWSHIP. We therefore address you from Acts ii., 42—"They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

The word fellowship comes from the word fellow, that signifies a companion, an equal, a company-partnership. The inspired historian goes on to explain the nature and effect of this fellowship—"And they continuing daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people;" and "The Lord added to the church daily such as should be saved."—This no doubt is the church of Jesus Christ, which he came to set up in th world; and its discipleship, and membership, and fellowship, are the same through

all time. However its membership may increase, it is still the same church; but we are told by many professors that this church has increased and branched out into so many branches that every body has a right to its membership; some of the Baptists, too, are dipping their pencil in this black dye. BAPTISTS THINK OF THIS! This everybody membership is doing the cause of God more harm than any thing else in the world. But to return to our subject. This fellowship arises from the very nature of the church to which it belongs. Some think it is more correct to say kingdom than church. However this may be, we discuss the attributes as the same. This church or kingdom began to be set up under the preaching of John the Baptist; and all his preaching contained the very elements of fellowship. 1st. Matthew says, "In those days came John the Baptist, preaching in the wilderness of Judea and saying, repent ye, for the kingdom of heaven is at hand." We see the policy of this great man of God in opening his heavenly mission. He at once cuts off all pleas that might come from Jew or Gentile.—Without repentance—a change of heart and life—we see this ably discussed and defended in Matt. iii. 1—12. The great object in view was to establish one church or kingdom that should stand forever. At an early day Jesus joined this church and became its great Teacher and Leader. To get a full account of this great transaction read Matt. iii., 12—17. Jesus began his heavenly ministry in the manner and style of John the Baptist. "From that time Jesus began to preach and to say the kingdom of heaven is at hand." Matt. iv., 17. We see at once the importance of repentance, as it prepares the heart to receive all the blessings of the kingdom. This is the principle upon which the fellowship of the church is enjoyed and carried out. Jesus not only preached this doctrine Himself, but taught His disciples to preach it wherever they went, and with that taught that there is but one true church. Jesus preached this in all his parables. What can be plainer than the parable of the sheep, John x., or of the true vine, John xv.

Furthermore He taught His disciples plainly, a short time before He left them, that this is the case—and as such tells them everything they needed to comfort their hearts,—He promises them the Comforter. See John xiv., 16, 17; xv., 26; xvi., 7. Moreover He says for them that they might be kept from the evils that are in the world, and be sanctified through the truth, and all be one in Him, as He was in the Father and the Father in Him, that they also may be one in Us.—John xvii., 21.

This is the fellowship of the true disciples, and nothing else will do. We have before us now the most important part of the church's history. In about the space of fifty days the greatest events took place that ever did or ever will. Some of those events will now pass under our notice.

The Son of God, the Lord of glory is apprehended, tried and condemned, and put to death in the most cruel manner, but he rises the third day from the dead and appears to his disciples, and shewed himself after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God, commanding them not to depart from Jerusalem, but wait for the promise of the Father. Acts i., 2, 3; Luke xxiv., 49.

Dear brethren, we refer you to the whole chapter for a full account of this great subject. Be sure not to pass over the ninth verse that informs us that Jesus ascended into heaven, and that the disciples returned to Jerusalem and continued in prayer and supplication; being in number about one hundred and twenty chosen witnesses of the things which they had seen and heard. We see also that they were enjoying the sweetest fellowship, and while in this frame of mind, as

they were all with one accord in one place, on the day of Pentecost, the promise of the Father was fulfilled to a very wonderful extent. But as it would far exceed our limits to enter into a full description of this subject, we therefore refer you to the circumstance itself as recorded in Acts ii., 1—3, 5—14.

Peter begins his sermon at verse 14 and ends at verse 36. As the people did not understand the wonderful influences of the Holy Spirit, they were amazed and some said one thing and some another. Peter quoted the second chapter of Joel to show that the prophets had spoken of that very thing long before. Peter then directs their attention to the great object in view—namely, to witness the resurrection and ascension of Jesus, and that He was pouring out upon them the Holy Ghost—that He was the Messiah, a man known to be approved of God by his miracles and wondrous signs—that He was not crucified without the determined counsel and foreknowledge of God. While Peter was preaching, the Holy Spirit was carrying the work with power to the hard hearts of his hearers. Many of them became so concerned and alarmed that they said unto Peter and the rest of the Apostles, "Men and brethren what shall we do?" We see at once the situation these men were in with regard to their guilt before God, for the answer and directions remain through all time to guide them in the right way.

If the Apostles were commanded, or had any right to open the doors of the church as wide as the world, now was the time to invite every body in. The twelve Apostles and the church together with thousands of people deeply affected were all there filled with the Holy Ghost. Why then did not the preacher cry aloud and say, come every one of you—you ought all to join the church. We hear no such trash from Peter, but he told them to repent and be baptized in the name of the Lord Jesus for the remission of sins, and that they should receive the gift of the Holy Ghost. Then they gladly received the word, and there were added to the church three thousand souls, who were baptized into the fellowship of the church.

Now we are to enquire in what did this fellowship consist. We here consider two things:—1st. Fellowship with God; 2d. Fellowship with one another.

1st. Fellowship with God. St. Paul says, "As many as are led by the Spirit of God they are the sons of God." Rom. viii. 14. "Ye are the children of God by faith in Jesus Christ." Gal. iii., 24. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Rom. v., 1. And having peace with God we have fellowship with him; and upon the same principle that we have fellowship with God we have fellowship with one another, because we are fellow-believers—that is, all christians have the same kind of faith—one Lord, one faith, one baptism. Eph. iv., 5. Read the whole connection and you will find that it is all ONE faith, till we come in the unity of faith and of the knowledge of the Son of God to be a perfect man according to the measure of the stature of the fulness of Christ Jesus. So they are all brethren of the same household, learners under one great master; all taught by the same word and Spirit.

2nd. Again they are the fellow-servants under one great Lord. They belong to him and are joyfully willing to serve him. They are fellow laborers too. We would wish to say much here, but our letter is too long. One great part of the church's labor is to send the Gospel into all the world. Let the Baptists ask themselves if, as fellow-laborers together with Christ, they have not a bad way of showing it, while many of them are opposing every measure that is taken to send the gospel.

Another great part of the fellowship of true disciples consists in their being fel-

low-sufferers. We first see them as a little band of one hundred and twenty united in prayer and supplication of one heart and one soul. Soon after this we find an addition of three thousand in possession of the same spirit, for they sold their goods and parted with them to all men as every man had need. Shortly after this many that heard the word believed, and the number of the men was about 5000. See Acts iv. 4. The multitude that believed were all of one heart and soul, neither did they claim aught as their own, but held all things in common. From previous intimations of our Lord, the disciples knew that an awful storm of persecution was coming upon them, which would continue for many ages, they therefore thought that all should fare alike.

The disciples of Christ are fellow soldiers under one great commander. St. Paul tells us that though "*we* walk in the flesh we do not war after the flesh, for the weapons of our warfare are not carnal but spiritual and mighty through God to the pulling down of strongholds." 2 Cor. x., 3. 4. The true disciple of Christ puts on the whole armor of God, and by the help of the Spirit wields it. Eph. vi. The disciples of Christ are fellow citizens with the saints and household of God. Eph. ii., 19. They are fellow or joint heirs with Christ. Rom. viii., 17.

We have thus in our poor feeble manner set before you, dear brethren, some of the things in which fellowship consists. Let us, in conclusion, ask whether we have true fellowship with God or not? The blessed Jesus tells us in few words who it is that have fellowship with God. As Thou hast given Him power over all flesh that He should give eternal life to as many as Thou hast given Him, and this is life eternal that they may know Thee the only true God and Jesus Christ whom Thou hast sent. John xvii., 2, 3. We see here plainly who it is that have fellowship, those who belong to Jesus, and are taught by Him in regard to fellowship in the church, when enjoyed upon the pure principle of the Gospel. It ensures a full exercise of all the graces of the Holy Spirit—love—joy—peace—long-suffering—gentleness—goodness—faith—meekness—temperance. Gal. v., 22, 23. By way of conclusion, we refer you to a few words of the beloved disciple. He says, "that which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with his son Jesus Christ."

Names and Post Offices of Ordained Ministers.

Names.	Post Offices.
Thomas Carleton,	Morganton, N. C.
Jeptha Clarke,	Mountain Creek, "
Wm. Bradshaw, Sr.,	Happy Home, "
A. Abernathy,	Drowning Creek, "
B. H. Martin,	Happy Home, "
James Broomfield,	Newton, "

STATISTICAL TABLE.

CHURCHES.	POST OFFICES.	CLERKS.	SUPPLIES.	Sabbaths.	DELEGATES' NAMES.	Baptized.	Received by Letter.	Restored.	Dismissed	Dead.	Excluded.	Total in Fellowship.	Contributions.
North Catawba,.	Happy Home,..	W. Bradshaw, Jr	W. Bradshaw, Sr	2	W. Bradshaw, Jr.,	2	..	..	3	..	..	66	$2 00
Smyrna,.....	Perkinsville, ...	M. Spainhower,	Jas. McNeil,...	3	J. S. Parks, J. C. Smith,	6	1	..	4	1	1	29	1 55
Providence,.....	Catawba Station,	J. S. Bridges,..	L. M. Berry,...	2	D. C. Cockerham, J. S. Bridges,	2	4	..	1	..	..	45	3 00
Pisgah,.....	Knobb Creek,..	N. Prewit,.....	J M. Roderick,	3	N. Prewit, Louis Downes,.....	15	2	..	2	..	..	33	65
Zion, ...	Morganton,.....	Jno. C. Carleton,	T. Carleton,....	4	T. Carleton,.....	..	4	..	..	1	..	20	1 25
Globe,.....	Globe, ...	Jesse Moore,...	Jos. Harrison,..	3	[None appeared],	..	..	..	..	..	1	18	1 00
Bruington,.....	Woodlawn,.....	W. F. West,....	J. Elam,.....	3	G. S. Fite, W. B. Lay, Geo. W. Abernathy, C. Abernathy,.....	6	1	..	..	1	..	85	1 50
Mt. Ruhamah,..	Clinesville,.....	J. D. Caldwell,.	J. Broomfield & I. Clark,.....	3	J. Broomfield. Wm. Caldwell, John Drum,.....	..	..	..	..	..	1	41	1 10
Union, ...	Drowning Creek	Phil. Warlick,..	A. Abernathy,..	4	A. Abernathy, P. Warlick, A. S. Cl[illegible]	3	..	..	..	..	..	18	1 10
Rocky Spring,..	Collettsville,....	J. M. Crisp,....	Job Moore,.....	2	[None appeared,]	0	..	1	1	..	1	17	75
Pleasant Hill,...	Morganton,.....	H. B. Hawkins,.	W. Bradshaw,..	4	S. C. Potete, H. Franklin, P. Bumgamer,.....	5	..	..	..	..	..	38	1 50
					Total, ...	42	12	1	12	3	4	410	$15 40

MINUTES

OF THE

THIRTY THIRD ANNUAL SESSION,

OF THE

CATAWBA RIVER

BAPTIST ASSOCIATION.

Held with the Church at

NORTH CATAWBA, BURKE CO., N. C.

October 11—14, 1861.

Friday Oct 11, 1861.

The introductory sermon was preached by Elder Thomas Carleton from Isaiah 61—3.

After a short intermission the Ministers and Delegates assembled for business.

Elder A. Abernathy, former Moderator, after the usual religious exercises, colled the house to order.

E. A. Poe was appointed clerk *pro tem.*

Read letters from eleven churches and enrolled Delegates names.

Elected Elder William Bradshaw Moderator, and E. A. Poe clerk.

On motion appointed the delegates from North Catawba a committee to arrange preaching for Saturday and Monday.

Appointed Elders, Carleton, Abernathy, Bromfield and Brethren Warlick and Lay, with the Moderater and Clerk—a committee to prepare business for the Association.

Called for correspondence from Sister Associations. Elders I. Oxford and James McNeil appeared as corresponding Messengers from the United Baptist Association with a package of minutes, and were cordially received.

Elder L. McCury presented a letter of correspondence from the Green River Association, which was read, and on motion Bro. McCury was welcomed to a seat in this body.

Invited transient Ministers to seats with us. Elders R. H. Moody and Job Moore accepted the invitation.

Adjourned Prayer by Elder R. H. Moody.

SATURDAY, 9 o'clock A. M.

Met according to adjournment. Prayer by Elder Moody.

Roll was called and absentees noted.

Report of committee of arrangements read and adopted.

Read rule of order. Appointed M. Spainhower and W. B. Lay a committee of finance. Elder D. W. Conway and Bro. J. D. Caldwell were appointed to report on the subject of Temperance.

Elder Carleton Was appointed to write on Sabbath Schools; Elder Abernathy on Foreign missions; Elder Brumfield on Home missions.

Elder Carleton was appointed to write a circular letter for next year. Subject the duty of Churches to their Pastors.

Appointed Brethren J. S Bridgers and D Coffey to write letters of correspondence.

Appointed Elder J. Brumfield, and Brethren J. S. Bridgers and W B. Lay corresponding Messengers to Kings Mountain Association.

Appointed Elder Carleton, and Brethren S. E Potete, Robt. Patten and J B. Bumgarner corresponding Messengers to Green River Association.

On motion correspondence was opened with the united Baptist Association. The following Delegates were appointed to attend said Association, Elder Brumfield, Poe, and Brethren Dr. H. R. Curtis and J. Wilson. In this connection the following resolution was passed:

Ressolved that we do not endorse the 21st article in the constitution of the united Baptist Association. The committee of finance reported ($13, 39 cents) thirteen dollars and thirty nine cents contribution for printing minutes.

A matter of grievance was presented to the Association from a portion of the members of Providence church, in relation to the exclusion of one of her Deacons. On motion a committee consisting of Elders Carleton, Abernethy, Bradshaw, Clark and Brumfield were appointed to visit said church for the purpose of investigating the matter of difficulty and report the result of their labors to the next Association. The committee to meet on Saturday before the 4th Lords day in November 1861.

Took a recess.

After noon Session.

Bethlehem church asked for, and obtained a letter of dismission to join Threefork Association. Elected Elder [illegible] Oxford, L, McCurry and R. H. Moody to preach [illegible] in the order of their names Elder McCurry to [illegible] Missions.

The next Association to be held with Z[illegible] 8 miles N. W., from Morganton, commencing on the second Lord's day in October, 1862. Bro. J [illegible]ell was

put on the Committee to write corresponding letters in the place of Bro. Coffey excused. Elder Abernethy was elected to preach the introductory Sermon to the next Association; J. M. Roderick alternate.

Committee on Temperance reported; after some remarks the report was adopted. See Appendix, A. Adjourned till Monday morning 9 o'clock. Prayer by E. A. Poe.

Lord,s Day.

The services of the day were opened by Elder Oxford from Judges 7 and first clause of 21st verse, preaching a plain and practical Sermon. Elder L. McCurry followed from 2nd Cor. 6—1; after which a collection was taken up amounting to $24, 65 cents. After a short intermission the people assembled at the Stand, when Elder Moody concluded the exercises of the day from Hosea 10—12. We were made to feel that the word preached had to some extent the desired effect.

Monday Morning 9 o'clock A. M.

Met according to adjournment. Prayer by Elder Carleton.

Appointed Elijah Bradshaw and B. H. Martin to divide corresponding minutes.

Report on Home Missions read and adopted. Marked "B." Report on Sabbath Schools read and after some interesting remarks was adopted; marked "C." Committee on Foreign missions reported—report concurred in; marked "D." On motion the Sabbath collection was sent to the western convention with instructions to apply one half to Home and the other half to Foreign missons, to the use of Bro. Yates in China. Appointed Elders Carleton, Abernethy, Poe, Brumfield and Brethern S E. Potete to represent this body in the western Convention at its next Session.

Letters of correspondence were read and adopted

The clerk was appointed to Superintend the printing of minutes, and to have eight dollars and thirty nine cents worth printed and distributed among the churches in proportion to the money contributed by each.

On motion allowed the clerk five dollars for his services. Resolutions were read and adopoed. See Appendix E F G H I and J.

E. A. Poe and Dr. H. R. Curtis were appointed to carry out the intention of the resolution; marked "H." Bro. P. Warlick was appointed Treasurer of this body, Elder William Bradshaw having resigned. Bro. Warlick Treasuer of the Book concern. reported thirty two dollars and four cents worth of books unsold; also forty six dollars and forty five cents in money unexpended.

Appointed E A. Poe and J. Brumfield to expend said money for Bibles and Testaments, and to distribute them among the Solders now in the Service of our country. Elder A. Abernethy reported verbally that he had labored one fourth of the past year as Missionary in the bounds of this association for which service the association paid him one hundred dollars.

Appointed Elder Abernathy to labor as missionary for the ensuing year. Agreed to pay him one dollar per day for his services. He is required to keep an account of the sermons preached, the days he is engageed as missionary

the amount of money recieved, number of baptisms and other matters belonging to his appointment as missionary, and report the same in writing to the next association On motion the Association adjourned to time and place above mentioned. Prayer by Eldrr Abernathy.

WILLIAM BRADSHAW, Mod'r.

E. A. Poe, Clerk.

APPENDIX.

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A.

TEMPERANCE.

The committee on Temperance beg leave to report that they believe Temperance to be Scriptural, and that it should be more earnestly impressed upon each individual member of the churches. Intemperance is the curse of our land and God's anger is denounced against it. It therefore becomes the duty of the churches to take active measures to remove the curse from amongus. Intemperance may ruin our army; therefore christians should see that those in the Army are relieved from its influence or God's curse will rest upon our cause.

B.

HOME MISSIONS.

Home missions should not be neglected. The subject demands our special attention from the fact we see the great good that has been accomplished by it. Many precious Souls have been brought from darkness to light through its influence and we see that there are many destitute portions of our country at present. Souls are perishing for the want of the word of life. We think that every church should be earnestly engaged in prayer to God to convert and send more laborers into his vinyard, and do all they can to aid in this glorious work of the Lord.

C.

SABBATH SCHOOLS.

Resolved; that we recommend to the churches in the bounds of this associations as soon as practicable to constitute a sabbath

school: appoint the necessary officers; and select suitable books; and report to our next annual meeting, an account of officers; Teachers and number of children taught in said schools.

D.

FOREIGN MISSIONS.

The commission is "go ye into all the world and preach the gospel to every creature." China, Africa, and other foreign fields are parts of the world. We ought as lovers of Christ to contribute of our means and prayers for the spread of the gospel till the knowledge of God shall fill the whole earth. The blockade does not prevent us from sending money to China.

E.

RESOLUTIONS.

RESOLVED; that no minister has the right to invite an excluded Minister or member to take any part in the services of the sanctuary

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F.

RESOLVED; that any member of this body who may be present at the meeting of any of the associations with which we correspond shall have the right to represent this body in said association.

G.

RESOLVED; that any member of this body who may be present at the meeting of the Western convention may fill any vacancy in our delegation by failure to attend.

H.

RESOLVED; that the abstract of principles be reprinted with the minutes and that all the minutes be bound in one Volume up to date.

I.

Whereas since our last session civel war has been forced upon us by the machinations of northern Fanaticism therefore resolved that we think the Southern Confederacy fully Justefied in pushing resistance to the point of the Bayonet; that we feel it to be lawful to resist by all means in our power the misrepresentations of northern Fanatics against institutions which we hold to be scriptural; in the midst of all this maintenance of right we wish to pray for peace and hope that Almighty God would cause our enemies to repent so that the cause of war may be removed.

J.

Resolved; that the thanks of this Association be returned and are due to the brethern and friends of this vicinity for the kindness and hospitality during the siting of this body.

NAMES AND POST OFFICES OF ORDAINED MINISTERS.

Names.	Post Offices.	
Thomas Carleton,.....	Morganton,	N. C.
Jeptha Clark,.....	Mountain Creek,	"
William Bradshaw,.....	Happy Home,	"
A. Abernathy,.....	Drowning Creek,	"
J. Brumfield,.....	Newton,	"
B. H. Martin,.....	Happy Home,	"
D. W. Conway,.....	Happy Home,	"

STATISTICAL TABLE.

CHURCHES.	POST OFFICES.	CLERKS.	SUPPLIES.	DELEGATES NAMES.	Baptised.	Received by Letter.	Restored.	Dismissed.	Dead.	Excluded.	Total.	Contributions.
North Catawba,	Happy Home,	W. Bradshaw, Jr	W. Bradshaw, Sr	W. Bradshaw, B. H. Martin, E. Bradshaw, D. W. Conway.		1			1		66	2 00
Smyrna,	Perkinsville,	M. Spainhower,	Jas. McNeil,	M. Spanshower, S. Thompson, J. Smith,	5		1		1		34	1 00
Providence,	Catawba Station,	J. S Bridgers,		J. S. Bridgers, J Wilson, G J. Wilkie,						1	50	2 40
Pisgah,	Knobb Creek,	N. Prewit,	J. M. Roderick,	J. M. Roderick, J B. Baumgarner,	4	1	3	1	1	1	35	75
Zion,	Morganton,	Robt. Patten,		Thos. Carleton, J. Benfield, R. Patten,		1				2	21	1 05
Bethlehem,		Nathan Harrison,	J. Harrison,	Nathen Harrison Isaac Green, H. Hilden,		2			1	3	15	50
Bruington,	Woodlawn,	W. F. West		W. B. Lay G. W Abernethy, M. Huffman, C. Abernethy,	5				1	1	86	1 50
Mt. Ruhamah.	Clinesville,	J. D. Caldwell,	J. Brumfield,	J Brumfield, J. D. Caldwell, W. Caldwell,				1	1		40	1 00
Warlick's Chapel,	Drowning Creek,	Phil. Warlick,		A. Abernethy, P. Warlick, Joseph Johnston.		1					17	1 00
Rock Spring,	Collettsville,	J. M. Crisp.	Job. Moore,	Daniel Coffey, Elijah Chambers,							17	80
Pleasant Hill,	Morganton,	H. B. Hawkins,	B. H. Martin,	J. Chapman, S. E. Potete, A. Denton,	2					2	39	1 00
				D. C. Cockerham,								25
				Dr. H. R. Curtis,								14
				Total,	16	6	4	2	6	9	420	$13 39

MINUTES OF THE

33rd Annual Session,

OF THE

CATAWBA RIVER

BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

ZION, BURKE COUNTY, N. C.,

OCTOBER 10—13, 1862.

MARION, N. C.

PRINTED AT THE "ENTERPRISE" OFFICE,

1862.

Proceedings.

FRIDAY, Oct. 10th, 1862.

1. The Introductory sermon was delivered by Bro. Roderick from John, 13th chapter, part of 38th verse:—"What is truth"; Eld. Abernethy being absent.

2. After a short recess the delegates were called into the house, when Eld. T. Carleton was called to the chair, and led in religious service, our former Moderator being absent.

3. The association was organized by electing Elder R. H. Moody, Moderator, and G. J. Wilkie, Clerk.

4. Appointed the delegates of Zion church and Brethren M. Huffman and S. E. Poteet a committee to arrange preaching for Saturday and Monday.

5. On motion Elder E. A. Poe was exempted from the duty of having the minutes of the former sessions of the Association bound in book form.

6. Appointed Elds T. Carleton. J. Clark and J. Brumfield a committee of arrangements.

7. Appointed brethren M. Spainhower, P. Warlick and Elder T. Carleton a committee of Finance.

8. Called for correspondence. From Green River, a letter and minutes by our beloved brethren, J. C. Grayson, A. J. Cansler, E. A. Poe, and R. Whitesides. From King's Mountain, Bro G. W. Rollins. From United Baptist, Elder I. Oxford.

9. Invited transient ministers to seats with us. Elder J. A. Stradley from Salem Association, accepted, and Elder W. R. Gaultney was recognized as agent for army corpoltage, and also for the United Baptist Institute.

10. Adjourned till Saturday, 9 o'clock, A. M. Prayer by Elder A. J. Cansler.

SATURDAY, Oct. 11th.

11. Met according to adjournment, Prayer by Elder E. A. Poe.

12. Called the roll.

13. Read minutes of Friday.

14. Read rules of order.

15. The Committee of Arrangements reported, and was discharged.

16. Appointed the following committees, viz: Elder Cansler and Brother M. Huffman on Domestic Missions. Brethren W. B. Lay, Jasper Wilson, and Elder G. W. Rollins on Temperance.—

Eld. E A Poe and Brother J F Wilson on Resolutions.
Elder J. Brumfield and C. H. Abernethy on Foreign Missions.
Elders J. A. Stradley and J. Clark on Periodicals.
G. J. Wilkie, J. Benfield to write corresponding letters.

17. Called on Elder Poe to report concerning money placed in his hands to purchase bibles and testaments for the army, who reported satisfactorily.

18. Appointed Elder R. H. Moody to write a circular letter for next year.

19. The committee appointed to visit Providence church offered a report, and was relieved, when the Association proceeded to recommit the case, and appointed Elder R. H Moody, Miles Huffman J. F. Wilson to visit said church on Friday before the 5th Sabbath in Nov. next, and try to settle the difficulty.

20. Brother Gaultney made an appeal to the Association in regard to army colportage and the association made up $37,25 which was paid over to Bro. Gualtney.

The committee of Finance reported $17,80, contribution for printing minutes. Appointed Elders A. J. Cansler, J. C. Grayson, and G. W. Rollins to preach on the Sabbath, Elder Cansler to preach a missionary sermon. Adjourned till Monday morning 10 o'clock. Prayer by Elder J. C. Grayson.

SABBATH, Oct. 12th.

The services of the day were opened by Brother Rollins; text, 7th chapter Genesis, 1st verse. Elder Cansler followed from 6th chapter, 20th verse 1st Corinthians; after which a collection was taken up amounting to fifty-two dollars and five cents. After a short intermission, the congregation assembled for preaching, when Elder Grayson concluded the exercises of the day from the 50th psalm, 15th verse. The word seemed to take effect upon the hearts of many present and we hope much and lasting good was accomplished in the name of our divine Master.

MONDAY, Oct. 13th.

Met according to adjournment. Prayer by Elder Cansler,

The names of the delegates were then called and absentees noted. Minutes of Saturday read and approved.

Ordered by this body that we call the attention of the United Baptist Association in our letter of correspondence to the Free-will doctrine held by the Roan Mountain Association, a body with whom they correspond.

The next Association to be held with the Warlick's Chapel church at the usual time. Appointed Elder R. H. Moody to preach the introductory sermon, and Elder J. Clark, alternate.

Committee on Domestic Missions offered their report, which was

adopted. (See appendix, A.) Committee on Periodicals submitted their report, after remarks by Elders Stradley, Cansler, and others. Report adopted—(See appendix, B.) The committee on Sabbath schools handed in their report which after remarks by Elder Brumfield and others was adopted—(See appendix, C.) A report from the committee on Foreign Missions was read and adopted—(See appendix, D.) The committee on Temperance submitted their report. [See Appendix, E] The following resolutions were then read and adopted. (See appendix, F.]

Appointed the following delegates to the Western Convention: Elders R. H. Moody, T, Carleton, and Brethren Robt. Patton, P. Warlick, J. M. Roderick, W. B Lay, M. Huffman, J. R. Denton, M. D, Britton, S E. Poteet, J. F. Wilson, G. W. Abernethy, J. Clark, J. Brumfield, J. Benfield, E. Chambers, M. Spainhower, J. York. Elder A. Abernethy, our missionary reported his labors through Elder J. Clark which was received.

Ordered by the Association that Bro. P. Warlick be appointed to ascertain the amount due Bro. Abernethy for his labor, and to pay off the same out of money in his hands.

Appointed Elder R. H, Moody, Missionary to travel in the bounds of this Association and agreed to pay him six hundred dollars for his services.

Appointed a minister's and deacon's meeting to be held with the Rocky Spring church, to commence Friday, before the 2d Sabbath in February, 1863.

Appointed Elder R. H. Moody to write an essay on Temperance.

Appointed Elder Stradley to write an essay on the duty of Christians to God and to each other.

At the request of Elder Carleton, the circular letter was not published.

Appointed Elder R. H. Moody, and Brother P. Warlick, corresponding messengers to the United Baptist Association.

Appointed J. B. Bumgarner, J. F. Wilson and Elder J. M. Roderick, corresponding messengers to the King Mountain Association.

The Association agreed to open correspondonce with the Salem Association. Appointed Elder Moody and Brother M Spainhower to bear a letter from this body requesting correspondence with said body.

The Association agreed to pay the Clerk, five dollars for his services. Ordered that the Clerk have so many minutes printed and distributed as he could get for the remainder of the money in his hands.

After some appropriate remarks from the Moderator, singing and prayer, the Association adjourned to time and place above mentioned.

R H MOODY, Mod'r.

G J WILKIE, Clerk.

APPENDIX.

[A]

As the cause of Missions is the cause of God, and all Christians should enlist in the cause of God for the promotion of the kingdom of God — a large portion of our young men having gone to defend our rights and interests against the invading foe—Resolved, that the contributions of this body be sent to the Marion Domestic Board in Alabama, to aid in sending men to preach to the Southern soldiers.

Resolved, that the amount collected in this body for colportage in the army be sent to Brother Cobb. Respectfully,

A J CANSLER, Chm'n

[B]

Your committee on Periodicals submit the following, as their report:

This is an age of newspapers. In almost every family may be found from one to five religious newspapers published by other denominations. It is the duty and certainly the great advantage, of every Baptist to take their own religious State paper; and then, if they wish, let them take other papers. The "Biblical Recorder" published in Raleigh, by our very efficient Brother, J D Hufham, ought to be in every baptist family in the State. It comes weekly to our families, a religious instructor both to young and old, and as an exponent and defender of the Baptist doctrine and polity. Two dollars spent for the Recorder is worth more in a family, even in the way of education, than ten or twenty dollars spent in sending children to school. We will never have working churches and intelligent church members, until every church member takes and reads the Recorder, or some other religious Baptist paper.

Respectfully submitted,

J A STRADLEY, Chm'n,

[C]

It is a source of gratification to every christian heart to know that this great auxiliary to the gospel, is gradually advancing, yet we see some indifference on the subject by some of our churches. which we regret. Each church should have a Sabbath school, with a regularly appointed Superintendant. God has wonderfully blessed the agency, and as it is our duty to apply all the means in our pow-

er to advance the kingdom. We should awake at once, to pla< as well as all the other agencies within our power to advance the kingdom of God, Respectfully,

J C GRAYSON, Chm'n.

[D]

We believe that the Foreign missionary cause is of as much importance as ever, and we should not forget our duty in sending the gospel to the heathen, and doing all that we can in supporting our missionaries who are in China and other foreign fields of labor.

J. BRUMFIELD, Chm'n.

[E]

Whereas, we have a strong temperance resolution requiring our members to abstain from making, buying or selling spirituous liquors, and we feel it inconsistent to correspond with sister associations that do not come up with us on this subject, resolved, That we will be compelled to withdraw from any association that does not come up to our stand-point on this grave question, and have it strictly enforced. Respectfully,

W B LAY, Chm'n

Resolutions. [F]

Resolved, that this Assocciation heartily endorse Brother N B Cobb, as General Superintendant of army colportage for N C, and not only pledge him our hearty co-operation, but recommend him and his work to the sympathies, prayers and contributions of all the Christians within our bounds.

Resolved, that we recognize Brother W R Gaultney as an agent for and co-laborer in this object of christian benevolence,

Resolved, that we earnestly recommend our churches to hold monthly prayer meetings for the special benefit of our friends in the army.

Resolved, that the thanks of this association are due and hereby tendered to the brethren and friends of this community for their hospitality during its sitting.

STATISTICAL TABLE.

Churches.	CLERK.	SUPPLIES.	SABBATH.	DELEGATES NAMES.	Baptised.	Received by letter.	Restored.	Dismissed.	Deceased.	Excluded.	Total.	Contributions.
North Catawba,	W. Bradshaw,	W. Bradshaw,	2									
Smyrna,	M. Spainhower,	J. M. Neill,	3	M Spainhower, J Parks S Thompson				1		1	33	$2 00
Mt. Gilead,	J. Talent,	B. Martin,	1	H, Swink, James York, and J. York,	2			1	1	1	23	1 00
Providence,	J. S. Bridges,	L. McGurry,	2	G. J. Wilkie, J. Wilson,					1		49	2 55
Pleasant Hill,	H. B. Hawkins,	B. H. Martin,	4	S, E. Poteet, M D Britain, and J R Denton.	13	1			3	1	49	1 25
Pisgah,	N. Prewitt,	D. Carpenter,	1	John Bumgarner, J M Roderick,						2	35	1 00
Zion,	R. Patten,	T. Carleton,	4	T Carleton, R Patten, J Benfield, and Wilson Whistnant,		2					22	1 55
Rocky Spring,	J. M. Crisp,	J. Moore,	2	E Chambers, R. H. Moody,		2	2			1	20	1 65
Bruington,	M. Huffman,	A. J. Cansler,	2	M. Huffman, W B Lay, C H Abernethy, G Abernethy, J Wilson,	95	7				1	184	4 00
Mt. Ruhamah,				J Brumfield, J Clark.	7	1			1	1	45	1 45
Union.				P. Worlick,					1		16	1 00

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MINUTES

Of the thirty-eighth Anniversary of the Catawba River Baptist Association, held with the Church, at Union second, Gaston County, N. C., October 11, 12, 13, 1867.

1. The Introductory Sermon was preached according to appointment, by R. H. Moody, from first cor. 15 and 59.

2. After a recess of 40 minutes, the delegates assembled in the House, and Elder G. J. Wilkie, was requested to take the chair until the Associatien was organized. Prayer by Elder W. Hill.

3. Read letters from the Churches, and minuted accounts transacted.

4. The Association was organized by the election of Elders E. A. Poe, Moderator ; and R. H. Moody, Sec.

5. Called for newly constituted Churches and received one by the name of Tuckaseege, and one by the name of New Prospect.

6. Appointed a Committee of Arrangements consisting of W. B. Lay, P. Warlick, J. Bumfield, with the Moderator and Clerk.

7. Called for Correspondence from Sister Associations ; and received Elder R. P. Logan, from Kings' Mountain ; from the United Baptist Association a letter, but no messenger ; from Green River, neither letter nor messenger.

8. Invited visiting Ministers, not delegates nor messengers, to seats with us. Elders W. Hill and T. K. Gaines, from Broad River, accepted the invitation.

9. Appointed C. C. Withers, W. G. Warren, H. W. Bridges, a Committee of Finance.

10. Appointed E. Chambers, M. Hoffman, B. Stroup, with the Pastor and delegates of this Church, a committee on Religious Exercises of the meeting, except Sabbath.

11. On motion, adjourned till Saturday, 9 o'clock. Prayer, by Elder R. P. Logan.

12. Saturday, met according to adjournmet. Prayer, by Elder T. R. Gaines.

13. Called delegates names.

14. Read and adopted the Minutes of Friday.

15. The Committee of Arrangements reported and was discharged.

16. Read Rules of Order.

17. Appointed a Committee, whose reports will be found in their respective places in the minutes.

18. Appointed corresponding messengers ; to the United Baptist Association, E. Chambers, J. M. Hilderbrand, G. C. Rhyne, P. Warlick, E. A. Poe, and R. H. Moody ; to the Green River, R. H. Moody, J. W. Hullander ; to Kings's Mountain, W. B. Lay, G. C. Rhyne, E. A.

Poe, J. W. Hullander, J. M. Hilderbrand.

19. Agreed to hold the next session our Association with the Smyrna Church, Burke county, N. C, 12 miles north of Morganton, to commence on Friday before the second Sabbath in October, 1868.

20. Elder, E. A. Poe, to Preach the Introductory Sermon—to commence, at 11 o'clock, Friday. G. J. Wilkie, alternate.

21. Called for, and received the Historical Sketch prepared by Elder Poe, and appointed R. H. Moody, P. Warlick and M. Spainhower, a Committee to examine and have it printed with these Minutes.

22. Appointed Elder G. J. Wilkie to write a Circular Letter next year on Church Discipline.

23. Committee reported. Reports adopted, ordered to be printed and Committee discharged. Please read their reports and practice them.

24. Elected Elders T. R. Gaines, W. Hill and E. A. Poe, to preach on Sabbath, and agreed that the 11 o'clock sermon should be on the subject of missions and a collection taken for Foreign Missions.

25. The Treasurer of the Book Society reported $3.75 worth of Books sold, $16.85 cts. worth of books on hand.

26. On motion, authorized the Treasurer to give off all the six-and-a quarter cent tracts to any person desiring them.

27. On motion agreed to allow the Treasurer to sell the rest of the Books at marked prices in currency.

28th. On motion, ordered the Clerk to superintend the printing of the Minutes, reserving five dollars for his services, and get as many Minutes printed as possible with the rest of the money and distribute them as usual.

29th. *Resolved*, That the thanks of this body are due, and hereby tendered to the Brethren and Sisters and friends, of this vicinty, for their kindness and hospitality during our meeting.

30. Adjourned to the time and place appointed. Prayer, by the Moderator.

E. A. Poe, *Moderator.*
R. H. Moody, *Sec.*

OBITUARY.

Died at his own residence in Burke County, August, 5th, 1867, after an illness of several weeks, Elder Thomas Carleton, aged eighty years and eighteen days, leaving a wife, not far from the same age, and three daughters to lament his death. Both his sons, who remained in N. C., having fallen in the late struggle for Southern independence. Elder Carleton, was a minister of some ability. He was much neglected, with regard to liberality at the hands of his brethren, but still his unyielded energy, and never failing industry, with the blessing of Heaven, procured to him a good living. He never failed to declare the blessed Bible doctrine, "Salvation by grace." His happy turn of mind, and pleasant conversation, gave him a kind reception around all our firesides. But now he is gone. The Lord has invited him up higher. His toiling and preaching are over. And we have reason to hope, that prayers and supplications with him, are turned into songs of praise, while "Everlasting joy is, and will forever be, upon his head." Brother Carleton joined the Smyrna church, April 1822. In 1825, he was liberated to exhort. In 1828 he was licensed to preach. In December, 1829 he was ordained to the full office of the Gospel Ministry, by a Presbytery consisting of Elders Reuben Coffey, Alfred Webb and Adam Corn. Nearly fotry years contending for the truth, fighting

against error, and at last died trusting alone in the merit of Jesus for his Salvation. The Lord bless his remaining, surviving family.

R. H. Moody.

SABBATH REPORT.

Your Committee on the Sabbath Schools take pleasure in the fact that several of our Churches report flourishing Sabbath Schools; but they fear, that the Ministers and Churches of this Assocation are sufficiently awake to the importance of this great work. The religious training of the children in our midst, is certainly a duty of great importance to Baptist. If our doctrince is more scriptural than those of any other denomination, it brings us under greater obligations to teach them to others, especially the young. There is no duty more natural and scriptural than that of training up our children in the way in which they should go. It is with the blessing of God best calculated to fill our Churches with good members, who will be lively stones in the House of God. It is the best mode of securing to the country good citizens, who shall be an honor to our race. The Sabbath School work finishes the needful employment to the members of our Churches, brings out the gifts of the Spirit, in teaching, prayer, exhortation and various other duties. The Sabbath School calls the Church together every Sabbath, and is thus fast bringing our Churches back to the practices of the Apostolic Churches—for they certainly meet every Sabbath for worship and instruction. We certainly ought to follow their example in all things. We recommend that a Missionary be appointed to labor in the bounds of this Association—and make it an important part of his work to organize and foster Sabbath Schools—and that Churches send up to each meeting of this body, Reports of the Sabbath School work and full statistics of each School. Respectfully submitted,

T. R. Gaines, *Chairman.*

TEMPERANCE.

Your Committee on Temperance would say, we believe, God has commanded his people to "be temperate in all things." Therefore, christians should abstain from all appearance of evil. using intoxicating liquors is evil, therefore, let it alone, as a beverage. By the use of spirituous liquors whole families are ruined in respect of earthly happiness and enjoyment.

All of which is respectfully submitted,

J. Bumfield, *Chairman.*

HOME MISSIONS.

We are still of the opinion that we as christians ought not to neglect to pray for more laborers to be sent into the vineyard, and endeavor to cultivate the entire destitution in our lands, and contribute of our means liberally for the accomplishments of this grand object.

W. B. Lay, *Chairman.*

FOREIGN MISSIONS.

This is the cause of Christ, we confess it has been too much neglected by all christians and we earnestly desire that our Churches do more for the poor blinded heathens, in trying to send the Gospel to them in

its purity, not only by our prayers, but also by our contributions, for although, "the harvest is great, the laborers are few."

JAMES BUMFIELD.

Resolved, That we recommend the S. B. Theological Seminary at Greenville, S. C., to our Churches and young Ministers, as a school, where much needed information, which will better prepare young Ministers for greater usefulness in the great work of preaching the Gospel.

REPORT ON PERIODICALS.

Your Committee on Periodicals recommend the *Biblical Recorder*, Edited by Elder W. T. Walters, of Raleigh, N. C., as a paper eminently worthy of support. As it is the organ of the Baptist Churches in this State, we think, it should be upheld by our Churches—and ought to be read by every Baptist in the State. We recommend, also, the *Religious Herald*, Edited by Elders Dickenson and Jeter, Richmond, Va., and the *Baptist*, Edited by J. R. Graves, of Memphis, Tennessee, as able exponent and defenders of Baptist principles. We recommend *Kind Words*, a Sunday School paper published by the Sabbath School Board of the S. B. Convention at Greenville, S. C., as a paper suited to our children and Sabbath Schools. The price of this paper is only 10 cts a year for twelve copies. Send $1.00 to Elder C. C. Bitting, Greenville, S. C., and ten copies will be sent monthly.

CHURCHES.	COUNTIES.	By whom Supplied.	Post Offices.	Church Meet'g's	STATE OF THE CHURCHES. MINISTERS AND DELEGATES NAMES.	Baptized.	Rec'd by Letter.	Restored.	Dismissed.	Deceased.	Excluded.	Total.	Contributions. $ cts
North Catawba.													1.50
Rocky Spring.	Caldwell.	R H Moody	Collettsville.	2	E. Chambers, R. H. Moody.	2	1	0	13	0	5	80	2.80
Smyrna.	Burke.	R H Moody	Morganton.	1	No Delegates.	0	1	0	3	0	1	65	2.85
Zion.	Burke.	J C Grayson	Morganton.	3	No Delegates.	1	1	0	2	1	0	49	1.20
Mt. Rhubama.	Catawba	B H Martin	Newton.	3		36	2	0	11	2	2	127	60
Union first.	Burke.	I Oxford	Happy Home.	4	P. Warlick and Abel Warlick.	1	0	0	1	0	0	30	3.00
Mt. Gilead.													1.50
Providence.	Catawba.	G J Wilkie	Catawba Station	3	T J Hamilton, H W Bridges, S Fisk, J Danner, G J Willkie.	26	0	0	5	1	0	124	6.90
Pisgah.	Burke.	B H Martin	Knob Creek.	3	No Delegate.	10	0	1	4	0	1	55	1.40
Pleasant Hill.													1.50
Bruington.	Gaston.	E A Poe		2	E A Poe, M Hoffman, W B Lay, S J Hawkins, J C Rhyne, G S Fite, C Abbernathy.	8	4	2	25	2	0	478	8.00
Long Creek.	Gaston.	T Dixon	Dallas.	3	J Brumfield, J G Lewis, A A Rhyne, R Holland	6	0	0	6	2	0	504	5.30
Union second.	Gaston.	T R Gaines	Dallas	4	T Wallace, W Warren, C Featherston, E Smith	11	3	0	2	0	7	123	2.15
St. John's.													3.65
Salem.	Lincoln.	G J Wilkie	Lincolnson.	3	T Robison, B & D Stroup, J Black, H Garrison	68	3	2	0	0	0	216	4.00
Lebanon.	Catawba.	G J Wilkie	Newton.	1	J L Crouse, I M Laney.	10	1	2	4	0	0	64	75
Tuckasege.	Mecklenburg	T J Taylor		4	T J Taylor, James T Hawkins.							24	3.75
New Prospect	Burke.	B H Martin	Morganton.	2	P Bomgarner, M Stamy, E A Stamy.	8	1	0	0	0	0	25	0.80
Union 3rd.					No Return.								

The very irregular representation of our Churches this year, must suffice as an apology for the imperfection of statistic table.

R. H. M.

MINUTES

OF THE

FORTIETH ANNUAL SESSION

OF THE

Catawba River Baptist Association,

HELD WITH THE CHURCH AT

Providence, Catawba County, N. C.

October 6--8, 1869.

RIDGEWAY, N. C:
THOS. M. HUGHES, PRINTER,
1870.

PROCEEDINGS.

The Introductory sermon was preached by Elder R. H. Moody, from Isaiah 33rd chap. 22nd verse.

After thirty minutes recess the delegates were called into the house by the Moderator, R. H. Moody.

Prayer, by Elder E. A. Poe.

Read letters and minuted accounts transmitted.

The Association was organized by the election of Elder R. H. Moody, Moderator, and R. A. Spainhour, Clerk.

The Pastor and Delegates of Providence Church were appointed to arrange for preaching during this meeting.

Called for newly constituted Churches, and received one called Enon.

Appointed a Committee of Arrangements, consisting of Elders E. A. Poe, G. J. Willkie, and E. Allison, and brethren Miles Hoffman and J. S. Bridges, with the Moderator, Clerk, and Corresponding Messengers, to whom all papers shall be referred.

Coresponding Messengers being called for, Elder J. C. Grayson presented a letter from Green River Association, and was received.

Adjourned till 10 o'clock, A. M., to-morrow. Prayer by Elder G. J. Willkie.

FRIDAY MORNING.

The Association met. Prayer by Elder R. L. Steel.

Called the roll, and read proceedings of yesterday.

Called for other correspondence, and Elders R. L. Steel, Jas. McNeil, I. Oxford and W A. Pool presented themselves, with a letter from the United Baptist Association, and were received: also, brethren Sigmon, Clark, and David Setzer, with a letter from King's Mountain Association, were received.

On motion, invited Transient Ministers, but none were present.

Committee of Arrangement reported and was discharged.

The Moderator appointed the following Committees:

On Sabbath Schools.—J. S. Bridges and M. Hoffman.

On Periodicals.—E. A. Poe and J. B. Coffey.

On Temperance.—D. C. Cockerham and T. J. Hamilton.

On Foreign Missions.—G. J. Willkie and R. Patton.

On Education.—E. Allison and J. C. Grayson.

On Finance.—J. H. Corpening and J. Stone.

On Queries and Resolutions.—E. A. Poe and H. McClure.

On Re-districting the Association.—E. A. Poe, P. Warlick, and R. A. Spainhour.

Appointed R. A. Spainhour to write corresponding letters.

Called on Corresponding Messengers to report, who did so and were discharged.

Appointed Corresponding Messengers to sister Associations:

To Green River.—Elders E. Allision, E. A. Poe and R. H. Moody, and brethren J. S. Bridges and T. J. Hamilton.

To United Baptist.—Elders E. Allison and R. H. Moody, and brethren D. C. Cockerham, J. B. Coffey and R. A. Spainhour.

To King's Mountain.—Elders E. A. Poe, E. Allison and R. H. Moody.

On motion, solicited correspondence with the York Association, and appointed Elder E. A. Poe and brother J. Stone to bear the solicitation.

The delegates of the lower district were appointed to determine at which Church in that district the Association should convene next year, who decided that it should meet with Brewington, 7 miles east from Dallas, and 3 miles from Brivard's Station, on the Charlotte and Lincolnton R. R., in which decision the Association acquiesced.

Took recess for an hour.

Elected Elder G. J. Willkie to preach the Introductory Sermon next year, and Elder E. Allison his alternate.

The Circular letter was read, but its adoption postponed till to-morrow.

Adjourned till 10 o'clock, A. M., Saturday. Prayer by Elder Allison.

SATURDAY.

The Association met. Prayer by Elder J. C. Grayson.

Received Elder J. B. Marsh,and brethren J. Moore, I. Warren and B. Ingram, as Correspondents from the Yadkin Association.

Appointed brethren D. C. Cockerham and J. S. Bridges as Messengers to the Yadkin Association.

On motion, received Rev. F. H. Jones and the Editor of the *Recorder* as transient brethren.

Elected Elder E. Allison to write the Circular Letter next year.

Committee appointed to employ a Missionary for last year reported, and were discharged.

On motion, agreed to appoint an Executive Committee to employ a Missionary for next year, and brethren D. C. Cockerham, J. Stone and R. Patton, were appointed.

Committee on Periodicals made the following report and were discharged:

REPORT ON PERIODICALS.

We regard religious periodicals as being eminently useful in establishing and fostering un formity of the peculiar doctrines of our denomination.

A reading people is an enlightened people. Every Church member ought to be acquainted with the workings of his denomination, and he can do that in no better way than by reading the Organ of the Church. We would recommend the *Biblical Recorder*, *Child's Delight*, and *Kind Words*, as worthy the patronage of every Baptist in the State.

Respectfully submitted,

E. A. POE, Chairman.

The following report on Temperance was received, and the Committee discharged:

REPORT ON TEMPERANCE.

Intemperance is so generally condemned by all Christians and temperance societies, that we are at a loss to know what to say on this important subject. We advise our ministers to preach it from the pulpit, and the laity to practice it. And we advise all to do all in their power to break down that diabolical invention, which is hurrying so many souls into torment, so many stout men to a drunkard's grave, leaving so many families fatherless, and so many wives widows. And let us do all we can to promote this blessed cause, that drunkenness may speedily cease in our midst, and restore peace to the distressed.

D. C. COCKERHAM, Chairman.

The following report was presented by the Committee on Foreign Missions, and received by the body:

REPORT ON FOREIGN MISSIONS.

Your Committee would wish only to say that the subject of Foreign Missions has indescribable claims upon every advocate of Christianity, or even good will to man, in a social point of view, that they should not be sparing in labor or means, in order to send the Gospel to the ends of the earth.

G. J. WILLKIE, Chairman.

The Committee's report on Education was read and adopted:

REPORT ON EDUCATION.

Education, how important! especially as it pertains to the Gospel Ministry. We have done some little in this important department of labor, and much more remains to be done. An inviting field opens before us.

Some anxiety is manifested to build up a school of high character either at Catawba Station or at Hickory Tavern; we, therefore, recommend that the Association embrace this as a favorable opportunity of engaging in the educational work, and build up such a school as will meet the wants of our people. Please don't forget our dear young brother Hilderbrand.

E. ALLISON, Chairman.

On motion, Elders R. H. Moody and E. Allison, and brethren P. Warlick and D. C. Cockerham were appointed a Committee to consider the propriety of locating a school either at Catawba Station or Hickory Tavern.

On motion, the Pastor of each Church is requested to take up collections in his Church for the support of bro. Hilderbrand, at W. F. College.

Committee's report on re-districting the Association, adopted, and will be found in statistical table.

The Committee on Sabbath Schools, reported the following, and were discharged:

REPORT ON SABBATH SCHOOLS.

We, the Committee on Sabbath Schools, desire to present the Circular Letter, written by J. S. Bridges, as our report on the very important subject of training the youthful mind.

J. S. BRIDGES, Chairman.

The Financial Committee reported $24.95 sent up for the purpose of having the Minutes printed.

A letter of dismission was granted to the Tuckasage Church.

On motion, Elder R. H. Moody, E. A. Poe and J. Brumfield, and the Deacons of Long Creek and Brewington Churches, were appointed to organize some negro churches into an Association of their own.

A Committee was appointed, consisting of Elders R. H. Moody and G. J. Willkie, and brethren B. Warlick and D. C. Cockerham, to make inquiry concerning some money willed by an individual, for the purpose of building a Baptist Church in the bounds of this Association.

The Committee on religious exercise reported J. C. Grayson, J. B. Marsh and F. H. Jones, to preach on Sabbath, in the order of their names, and that after the second sermon a collection

should be taken up, to be divided equally between Home and Foreign Missions.

Appointed Elders R. H. Moody and E. Allison, and brother M. J. Cockerham to attend the State Convention.

The Clerk was appointed to superintend the printing of the Minutes, and was allowed $5 for his services.

RESOLUTIONS.

Resolved, That any member of this body, who shall be present at meetings of any other Association with whom we correspond, shall be considered a Corresponding Messenger.

Resolved, That the hearty thanks of this body be and are hereby tendered to the brethren, sisters and friends in this community, for the kind and liberal hospitality extended to us during our stay with them.

Adjourned, till the time and to the place above named. Prayer by Elder F. H. Jones.

R. H. MOODY, MODERATOR.

R. A. SPAINHOUR, Clerk.

The stand was occupied on Sabbath according to appointment. After the second sermon a collection was taken up, amounting to $20.

The first sermon was preached from Titus, ii: 11–12; the second from Pslams, lxxxix: 15–16; and the third from Ecclesiastes, ix: 10. They were all edifying.

CIRCULAR LETTER.

"Gather the people together, men, women, and children: and the stranger that is within thy gates, that they may hear; and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children, who have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it."—*Deut.* xxxi: 12-15.

"Go ye therefore, and teach all nations."—Matt. xxviii: 19.

"Go ye into all the world, and preach the Gospel to every creature."—Mark, xvi: 15.

Whatever moral or intellectual power the Sabbath School enterprise has accumulated since Robert Raikes introduced the noble Sabbath School system, in the year 1781, in the city of Gloucester, England, none will deny that it has been quite insufficient to meet the legitimate demand upon its benevolent agency; and there may be much more prominence given to it than formerly, it may not have materially strengthened its claims to the confidence and sympathy of the Christian Church.

Like other institutions relying on popular opinion in part for their sustenance, the Sunday School must be judged by its fruits; these will be more or less abundant, (other things being equal,) according to the skill and diligence of those who are actively engaged in its service. Simple as is its organization, the power of a good Sunday School is immeasurable, and so, too, is the power of a Christian parent, but in both cases a certain kind and degree of effort are needful to give it efficiency. It has no head of water or force of stream to set it in motion. The communion of mind with mind and heart with heart is indispensable to its proper development, and how to secure this is a problem that parents and teachers are bound to study. If the relations of the Sunday School and the Christian Church are what they should be, the corps of teachers in the School will represent the intelligence and spirituality of the Church, as the sympathy of the followers of Christ with the degraded worshippers of false gods can be measured only by their efforts and sacrifices for their enlightenment and conversion, so their interest in the christian nurture of the children and youth of the country is fairly indicated by the zeal and liberality with which they sustain an agency instituted for that end.

In most Christian communities, there are those who are, I suppose, not only willing but forward to contribute to the support of the Sunday School: it is generally a popular institution. There is also for the most part a supply of teachers whose readiness to serve is highly commendable but it is to be feared that the responsibilities of the disciples of Christ, as such, to see to it that the lambs are properly fed, is very imperfectly felt; and hence the difficult task is too often assigned to those whose chief qualification is a praiseworthy desire to be useful.

DUTIES OF A PASTOR TO THE SUNDAY SCHOOL.

To the honored Clergy, with all due reverence:

The pastor of a Church, who rightly discharges his duty, probably exerts more influence for good over the minds of the young of his charge than over any other class. He can do this in various ways: he can adapt his preaching sometimes to the minds of the children, and thus impress upon them many valuable lessons; and in his pastoral visits he has a fine opportunity of making good impressions upon them. But probably no where could he do so much good as by rightly discharging his duty in the Sabbath School. Then what his duties are in this respect, is a question of some importance.

The first duty we shall notice is in regard to the general instruction which should be given in respect to the Sunday School.

The Pastor is supposed to know more than most persons as to the nature of Sunday Schools, their arrangement, and government; hence, in sermons and lectures, on proper occasions, he should give the needful information and encouragement to teachers and pupils. Again, as often as possible he should meet with the teachers and consult with them in regard to the School—he should thus learn the condition of the same; and the interest manifested by the School in general, the progress, effects, and fruits of the School, should all be known to him. It would have a good influence upon himself, and he would be able to give proper encouragement to the School.

He should pay some attention to the kind of books used, being careful that they harmonize with what he believes and preaches.

He should also render whatever assistance is necessary to the teachers, that they may be well furnished with everything which would prepare them for their work; in this way truly devoted pastors act in regard to the teachers and general interest of Sunday Schools under their charge; such labor will produce a good effect. So much in regard to his general duty; but there is a more special duty which devolves upon him if he would be faithful to the lambs of his flock. That duty is a regular habit of favoring the whole School with his presence as often as possible. Our nature, especially that of children, is such that the presence, the manifest interest, the cheering and encouraging words of a beloved superior, stimulate our zeal and renew our energies in whatever we are engaged. This effect is seen among children when their parents or teachers manifest a peculiar interest in what they are doing, and the effect might be still more visible in a Sunday School, if the pastor was to visit and encourage them often. There is, doubtless, a mutual benefit in the proper discharge of this duty on the part of the Pastor. His own mind is cheered, his love kindled afresh, and his zeal increased. Should Pastors in general discharge their duties faithfully to Sunday Schools, the cause would prosper much more rapidly, and its good effect soon be acknowledged by all. The Sunday School offers an easy method of becoming acquainted with an important class of persons, engaged as teachers. These are, in almost all cases, the very persons whom a wise Pastor should desire to embrace within his acquaintance, and employ in the service of the Church. They are Generally young, active, intelligent and pious, they are precisely those who can be most advantageously employed in works of benevolence. The Pastor has it in his power to confer with these persons from time to time, and if this opportunity is improved it will, doubtless, result in a pleasant and profitable connection. The Sunday School gives an opportunity of learning the state of the whole congregration. The Pastor meets his Church at stated times, but there is neither time nor facility for conversation; in the Sunday School he may talk with any pupil whom he selects; he may learn who are sick, who are in want, and in a word, everything necessary to direct the labors of the coming week, parents are best reached through their children; many children go to Sunday School, whose parents scarcely ever go to Church. The Bible, the religious book or Journal, and the tract, may here be thrown on a current which will eventually bear it to the most hopeless character.

The Sunday School opens a door for preaching the Gospel directly to children, this is an important consideration. Every one who is in the habit of making inquiries in his family after their return from public worship, knows that most of our sermons are lost upon little children. From many discourses they derive not one idea. The greater the sermon, (as the phrase is generally understood), the less profitable it is to the ignorant; yet children have souls—they may, and have been converted; the Gospel ought, therefore to be preached to them.

There can be no question that ministers and officers of Churches, and the entire body of the elder members of our Churches, both male and female, are much less generally engaged in the prosecution of Sunday School labor than could be desired and expected. Every truly pious and intelligent Sabbath School teacher will desire to act under the inspection, as well as with the entire cordial approbation, not only of the parents whose children they instruct, but of the minister in whose congregation they labor, and whose auxiliaries they desire to be in gathering and feeding the lambs of the flock of Christ. The labor of training up the rising generation for the service and glory of God, without interfering with parental and individual obligations, or in any way diminishing the mighty sum of it, is the duty of the Church, the whole Church, nor can she transfer her solemn responsibility to other hands. To neglect her duty and to leave her work to others, will be to betray her trust, thin her ranks, cloud her glories, dry up the stream of her richest mercies, and call down the displeasure of her insulted Lord. We regard it as one of the most interesting and peculiar features of the Sunday School system, that it provides a place in which the services of laymen may be most efficiently employed for the building up of the Redeemer's Kingdom, without encroaching in any manner upon the rights and provinces of his appointed ministers; and it has another feature, perhaps not less interesting and peculiar, that the influence of the Church and her ministry can be brought to bear fully and happily upon the Sunday School without undue interference. If, on the one hand, ministers and other officers of the Churches would interest themselves in the plans and proceedings of the Sunday School, giving to them a prominent place among the objects of inquiry and interest, and regarding them in works, as well as in words, as one of the hopes and stays of the Church; and if, on the other hand, the Sunday School would look to the Church and her ministry for counsel

and co operation, and cherish towards them a spirit of unvarying kindness and confidence, there is reason to believe that the relations of both would be greatly improved. It is through the teachers chiefly that the influence of a faithful, discreet, intelligent ministry is felt upon the Sunday School, and it is the ministry chiefly who gives the tone to the Sunday School feeling of the Church. It is a matter of the first importance, therefore, that all these parties should understand and advance the common interest. All of us are but subordinate agents in the prosecution of the work, and we should rejoice that the institution we cherish is so manifestly sustained and prospered by the unchangable Being, on whose promise the Church itself rests its hopes of final triumph and glory

I now address the parents of the children who compose the Sunday School, assuming the position of a teacher myself. As the teachers of your children, we cannot cease to feel greatly interested in their welfare. While they share our affections, a sense of duty urges us to offer to you, their parents, a few plain hints, which we trust you will regard as the kind advice of sincere friends. Lift up your hearts to God for the influences of the Holy Spirit to accompany this address, and then it will not be unprofitable to you. The Almighty graciously gave to you a child, perhaps several children; you love your little family, and they are now come to a very important age; and you have proved that you wish for your children to grow up wise and good, by sending them to a Sabbath School. Doubtless you feel concerned that we, as the teachers of your children, should faithfully and affectionately discharge our important engagements; and we are equally desirous that you, as parents, should fulfil your duties towards them in the best way you can. Permit us, then, to direct your attention to the connection between our duties as teachers, and yours as parents. In both cases it is a "labor of love." We seek for no other reward than the good of the children, and the glory of that God whom we serve. We are happy when we receive proofs of the affectionate gratitude of our scholars, and of their parents, but more so, when we see the children, like the blessed Jesus, growing in stature and in favor both with God and man. We admire those parents who exercise a kind and constant care over their children, and our earnest desire is to help them in training up their families in the ways of wisdom and holiness. Good parents and wise teachers have the same end in view, and when they unite their efforts they may hope for a blessing from God.

Mothers, to you we must impart a few words. To your care the early and important day of infancy and childhood are more particularly committed. You cannot begin too soon to train the infant mind; employ the earliest opportunities to give a good direction to the youthful powers. Let the lisping tongues of your little ones be accustomed to prayer and praise, for our gracious God and blessed Saviour, out of the mouths of babes and sucklings, hath perfected praise.

Fathers, let it be your care to join with your wives in promoting the present and everlasting happiness of your children. Do not cross or oppose one another in your plans, especially in the presence or hearing of your children. Let all your children enjoy an equal share of your regard, for favoritism in a family has often produced much evil. Support the mother's power by your authority. Be neither excessively severe, nor over indulgent. "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

Mothers and fathers, let it be your earnest and constant concern to unite with us, as teachers, to promote, by every means, the present and especially the everlasting welfare of your children. Let this be the object of your thoughts, your labors, and your prayers. Use your utmost endeavors to keep your children from bad company. Never let them enter within the walls of a play house, circus, or any similar place of public amusement, remembering that the Bible and experience unite in saying, "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." You are continually approaching nearer to an eternal world, and the hour will soon come when you must stand before the Judgment seat of Christ, who will require of you a strict account of your conduct towards your children. Oh! remember this. Oh! consider the value of the immortal souls of your children, and fail not to send them constantly to the Sabbath School, and when you have an opportunity, set them a good example; give them good instructions. And God grant that parents, children and teachers, may meet together in Heaven, there to partake of uninterrupted happiness, and to dwell forever with the Lord. "For in His presence is fulness of joy, and at His right hand are pleasures for evermore."

STATISTICAL TABLE,

CHURCHES.	CLERKS.	POST OFFICES.	PASTORS.	DELEGATES' NAMES.	Baptized.	R. by let	Restored.	Dismissed	Excluded.	Deceased.	Total.	Contributions.
1ST DISTRICT.												
Rocky Spring,	J. M. Crisp,	Collettsville,	R. H. Moody,	R. H. Moody, J. B. Coffey,	21	0	4	9	6	1	65	$2 00
Smyrna,	M. Spainhour,	Morganton,	R. H. Moody,	R. A. Spainhour,	21	4	2	0	5	0	88	1 50
Zion,	J. L. Benfield,	Morganton,	J. C. Grayson,	R. Patton, J. Patton, W. A. Benfield,	41	1	0	5	0	1	75	1 45
Pleasant Hill,				Not Represented,								
Pisgah,	A. Parker,	Knob Creek,	N. Pewitt, P. Whitener,	Wm. Downs, J. Goings,	2	9	0	1	2	0	79	1 50
Enon,	Not given,	Happy Home,	E. Allison,	W. B. Berry,							50	1 00
2D DISTRICT,												
N. Catawba,	J. H. Corpening,	Happy Home.	B.H.Martin, D.W.Conway	J. H. Corpening, J. Huffman,	24	7	2	6	2	1	127	2 00
Union 1st,	Lewis Warlick,	Hickory Tavern,	E. Allison,	P. Warlick, A. Warlick, Eli Taylor	36	6	2	8	0	0	75	2 00
Alexander,				Not Represented,								
Providence,	A. T. Bridges,	Catawba Station,	E. Allison,	E. Allison, G. J. Willkie, D. C. Cockerham, S. Fish, H. Baker, A. Danner, F. Setzer, T. J. Hamilton, J. S. Bridges,	21	1	1	1	3	0	141	3 05
N. Prospect,	M. Staney,	Not given,	D. W. Conway, N. Pewit,	G. W. Smith,	8	1	1	1	2	0	34	55
St. John's,	R. Tolent,	" "	Not given,	S. Lowman, L. F. Hilderbrand, B. Taylor.	0	6	0	4	0	0	106	1 40
Mt. Gilead,	N. L. Chapman,	" "	B. H. Martin, N. Pewit,	N. L. Chapman, John York,	6	0	0	0	3	2	76	70
3D DISTRICT.												
Salem,	Not given,	Lincolnton,	G. J. Willkie,	B. Stroup, R. M. Crocker,	9	5	0	9	8	2	216	2 15
Long Creek,				Not Represented.								
Brewington,	M. Hoffman,	Dallas,	E. A. Poe,	E. A. Poe, M. Hoffman, D, Rhyne, J. Stone, G. W. Abernethy,	0	1	0	5	8	1	197	2 25
Lebanon,	I. H. Lany,	Not given,	G. J. Willkie,	I. H. Lamy, A. Goodson, J. Williams,	14	0	0	1	1	1	64	1 00
Mt. Ruhama,	J. D. Caldwell,	" "	G. J. Willkie,	Wm. Caldwell, N. M. Sherrill, J. W. Kirksey, A. D. Bumgarner,	11	2	2	5	2	2	142	1 50
Union 3d,	Not given,	" "	J. Bumgarner,		0	1	0	3	0	0	30	40
Tuckasage,	J. M. Thornbury,	" "	T. J. Taylor,	J. M. Thornbury,	3	1	0	4	0	0	40	50
					225	44	14	67	42	11	1605	$24 95

List of Minister's Names and Post Offices.

NAMES.	POST OFFICES.
E. A. Poe,	Dallas, North Carolina.
J. Brumfield,	" " "
J. Clark,	Lincolnton," "
G. J. Willkie,	Catawba Station, N. C.
E. Allison,	Hickory Tavern, "
Wm. Abernathy,	Happy Home, "
A. Hilderbrand,	Mulgrove, "
B. H. Martin,	Happy Home, "
D. W. Conway,	" " "
W. H. Ollis,	Perkinsville, "
R. H. Moody,	Collettsville, "